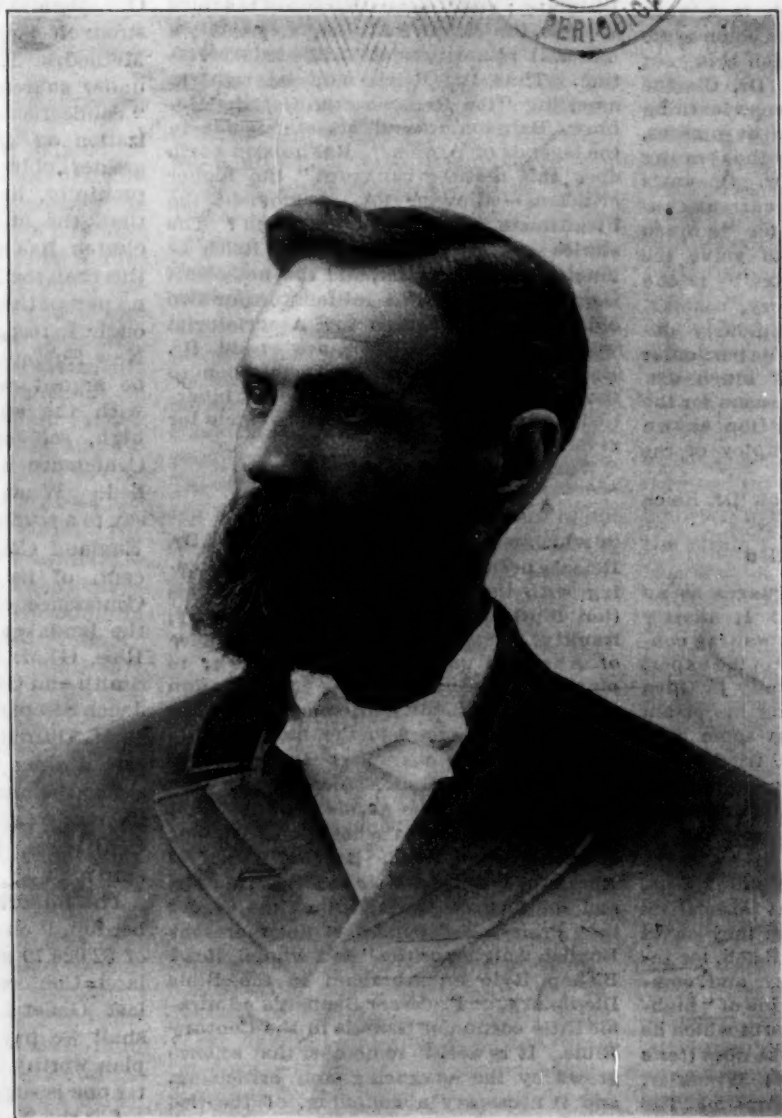


Zion's Herald

WEDNESDAY, APRIL 5, 1905



REV. WILLIAM HENRY MEREDITH

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CRITICS IN THE CRITIC'S DEN

JAMES HOPE MOULTON.

[Dr. James Hope Moulton, the writer of the following article, is a classical tutor at the Didsbury Wesleyan Theological College, formerly a master at the Leys School, Cambridge, some time fellow of King's College, Cambridge University, and now a member of the Legal Hundred of the Wesleyan Conference. He has won distinction as a Zend scholar, having contributed the article on Zoroastrianism in Hastings' Bible Dictionary. He is also an authority in New Testament Greek, and is at present preparing a new grammar which promises to be for the present generation of New Testament students what Winer's Grammar, translated by the late Dr. W. F. Moulton, was for a former generation. Dr. William F. Moulton, who was at the time of his death head master of the Leys School, was Dr. James H. Moulton's father. Prof. Richard G. Moulton, of Chicago University, is his uncle. — ED. ZION'S HERALD.]

THERE is a rather pretty duel going on in the *Contemporary Review* between Dr. Emil Reich and Professor Cheyne, which suggests some reflections to the interested outsider. Dr. Reich is a very clever man who has developed some acute theories as to the causes which bring out the peculiar gifts of nations. Dr. Cheyne we all know as a man of immense learning and acuteness, but dominated at present, even worse than Dr. Reich, by the tyranny of a single idea. That Dr. Cheyne's "Jerahmeel" — veiled in the current *Contemporary* under the plea for "a much more determined attempt to solve the problems of the Hebrew text" — is the key to Old Testament history, scholarship has smilingly and unanimously declined to believe. Dr. Reich's particular obsession has not been very much discussed, which is perhaps one reason for the boundless confidence and passion shown in his article on "The Bankruptcy of the Higher Criticism."

We do not propose to follow Dr. Reich into his

Slap dash Denunciation

of the study of ancient languages as an equipment for the historian. It mostly reads like an expert dentist waxing contemptuous over the inferiority of the expert engineer. Such contempt is only justified if the engineer has been trying his steam navy to extract teeth. That some pure pedants of philology have tried their hands on history, without understanding that a knowledge of man is more important than a knowledge of language, may be freely admitted. But historians have blundered at least as much as philologists, and the real lesson is that specialists should always be careful when they travel out of their province. Dr. Reich, for instance, confounds archaeology and comparative religion under the name of "higher criticism," of the real nature of which he apparently knows as little as he does (*teste* Dr. Cheyne) of the theories of Winckler, the special object of his antagonism. The present writer makes no pretence to aptitude for criticism, least of all in the Old Testament field; but he may perhaps venture to ask the man in the same street as himself to keep cool when men with every degree of equipment, from that of the learned Dr. Reich to that of Sir Robert Anderson, proclaim with alarms and excursions the demolition of Higher Criticism. Nine-tenths of all this well-meaning rage is due to that luckless "higher," the inventor of which deserves the pillory, however little he dreamed of the arrogant meaning destined to be found in the title. The inspiration of Scripture is not to be disposed of by criticism, and there are very few critics who have any such intention in the minute and reverent work they spend upon the sacred text. Never has

this been shown more clearly for the popular understanding than in the Manchester lecture of our lamented comrade, Arthur Moorhouse, on "The Inspiration of the Old Testament." Sensible criticism only helps us better to understand how truly divine, and at the same time how truly human, is the book which was designed to light men towards Christ.

Dr. Reich has discovered

A New Jawbone

with which to slay the comparative religionists, as he ought to call them. Captain Merker's profoundly interesting description of the religion of the Masai, a tribe of Semitic descent in German East Africa, reveals a series of convincing coincidences with the Creation stories common to the Babylonian tablets and the Book of Genesis. That the coincidence of the two latter was best explained by going back to the common ancestor, rather than by calling in Hebrew borrowing, was long ago held by that prince among higher critics, August Dillmann; and the introduction of the third witness, the Masai tradition, is certainly a material reinforcement to this interpretation. Thus Dr. Reich may be right in asserting "the common origin of the Hebrew, Babylonian and Masai legends in the legends of Arabia." But how on earth does this make "bankrupt" the higher criticism — allowing for the moment the illegitimate extension of that term? The stories are "legends" for Dr. Reich as much as for Winckler, and the net result is only that they are a millennium or two older "legends" than the Assyriologist would make them. We are afraid Dr. Reich will be no welcome champion to those who still stumble at the use of inherited folklore in Genesis as a vehicle for revelation.

We have left to the last

A Point of Great Importance

in which we may endorse the matter of Dr. Reich's protest, however little sympathizing with its manner. Dr. Cheyne, in his (for him) studiously moderate reply, frankly gives up the historical existence of Abraham and even Moses. Now, to many thoughtful students of revelation there is no difficulty in conceiving a few folk-stories attached to the biography of great historical characters in primitive times. We read Stadi's splendid apologue of Abraham and the Atheist, and feel that its religious value is wholly independent of its historical truth. But the denial of Abraham's existence is another matter, and on this we must remind the reader that Professor Cheyne does not represent English "higher critics" as a whole. Read Bishop Ryle on Abraham in the Bible Dictionary, or Professor Bennett's admirable little edition of Genesis in the Century Bible. It is well to remember that science grows by the advancing and criticising, and if necessary abandoning, of theories based on a growing body of facts; and there is no reason to be perturbed if studies which are still young have thrown out some very wild hypotheses such as those ridiculed by Dr. Reich. But it is equally needful to guard against swallowing whole the latest theory, or fitting to every lock the "key to all the mythologies" which impetuous and ingenious German professors are so ready to invent. Our faith in Christ would not really be endangered if Moses himself were as purely literary a figure in Exodus as he is in the "Pilgrim's Progress" — though that will be a hard saying to some. But there certainly is danger lest common sense and knowledge of humanity should be forgotten in the fascinating pursuit of mythological will-o'-the-wisps. We have seen agnostic writers perpetrating tomes

of unspeakable rubbish in their efforts to apply such principles to the Gospel history itself. Vagaries of this kind can damage nothing but the science of Comparative Religion, which promises results far too valuable for us to surrender it without a struggle to enthusiasts whose much (or little) learning has made them — well, rash. The believer in Revelation who has learned to see God in history because he sees Him in his own world today, will read these discussions without fear. For he knows that "the firm foundation of God standeth," and that neither higher critic nor obscurantist has power to break the seal. — *Methodist Times* (London).

NEW ENGLAND CONFERENCE OBLIGATIONS

R. S. DOUGLASS.

FOR one, I have seriously "taken to heart" your editorial of March 15, entitled, "Not an Envidable Record." Our splendid connectionism is one of the strongest bonds that hold laymen to the Methodist Episcopal Church. We are under supreme obligations to meet our "connectional" dues. There is no organization on the face of the earth under greater obligation to pay, and to pay promptly, its moral and financial debts than the church of Jesus Christ. No church has a greater responsibility to do this than the Methodist Episcopal Church; no part of the Methodist Episcopal Church ought to respond more promptly than the New England Conference. This need not be argued with any who are acquainted with the splendid inheritance and the high, self-sacrificing ideals which this Conference has illustrated and magnified. What would our honored dead say to a revelation of the fact that the New England Conference had paid only 41 per cent. of its apportionment for General Conference expenses? What would be the language of S. F. Upham, William Rice, G. M. Steele, Mark Trafton, C. N. Smith and Gilbert Haven? What would Jacob Sleeper, J. P. Magee, Alden Speare, O. H. Durrell, C. C. Corwin, James Woolson, Joshua Merrill, and William Claffin say to the announcement that such an obligation rested upon the New England Conference, its churches and membership?

The important question seems to me to be, not, "Shall we pay up the deficiency of \$2,026.70 still due from the New England Conference for the expenses of the last General Conference?" but, "How shall we pay it?" I write to submit a plan worthy of consideration until a better one is suggested:

Let the New England Conference, at its session this week in Melrose, appoint a committee to have immediate and full charge of the matter, and to correspond with each church which has not raised its full apportionment, and ask it to secure the whole of its deficiency at the earliest moment. Let the ministers lead off in the matter, and I am assured the laymen will respond and relieve the Conference and our local Methodism of the reproach which rests upon them, and especially prevent any decrease in the amount which the Book Concern is to give to its worthy and very needy beneficiaries.

Sanitarium, Clifton Springs, N. Y.

Humors of all kinds are prolific of worse troubles. They may be entirely expelled by a thorough course of Hood's Sarsaparilla.

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Catholicism in France

IF ever a Pope had need of accurate information and prudent counsel, in dealing with the question of Roman Catholicism in France, that Pope is Pius X. Never was the incompatibility between Catholicism as a polity and society more palpable, never was the opposition between Catholic teaching, as commonly presented, and science more radical. On the other hand, the ties that bind France to Latin Christianity are ancient and intimate. Catholicism may be said to embody the French as distinctively as Protestantism does the German spirit. The breach between France and essential Catholicism is, then, an unnecessary divergence. Leo XIII., who had the cunning craft of a statesman, saw this. Pius X., a blunter yet perhaps more admirable man, is in danger of missing it. As it is, the average French cleric, with his seminary training, his provincialism, his seclusion from the world, and his proneness to see men as trees walking, misconceives the situation with which he has to deal, and is apt to be a pliant nullity in the hands of his superiors — opportunist under one Pope, frankly obscurantist under another, assisting rather than allaying the popular contempt for a Catholicism gone to seed. Yet thoughtful Catholics seem to hold Rome chiefly responsible for the estrangement from Catholicism of so large a proportion of the French people. The crushing blow which Pius X. tried to administer to the great intellectual movement with which the name of Abbé Loisy is connected, has helped to widen this chasm. Pius X. is for rebuilding the French Jerusalem sword as well as trowel in hand, but he has yet to learn wisdom in the conduct of his spiritual strategy.

Chicago's Freight Subways

IN 1899 the Illinois Telegraph & Telephone Company began to build a series of tunnels under the streets of Chicago for the purpose of carrying the wires and cables of the company's automatic telephone system. This network of tunnels is now utilized for quite a different

purpose from that for which it was originally constructed, namely, as a system of electric traction for the handling of express and freight matter and the mails. Far below the surface of the streets of Chicago scores of electric locomotives are pulling freight trains that are taking thousands of tons of coal into the boiler rooms of sky-scrapers without dirt, noise, or sign of effort in the street, and also removing tons of ashes and caring for the excavations from the basements of buildings in course of construction. The central business district of Chicago is honey-combed with these tunnels, twenty-eight miles of which have already been constructed, while extensions are projected. The steepest grade in the tunnels is 1.75 per cent. The track is a two foot gage. Part of the system is overhead trolley, while the rest is of the Morgan third-rail traction system. The latter consists of a perforated metal plate forming a rack which is bolted between two lines of timber stringers. The locomotives are of the class used in mine haulage work, but are peculiar in the method of taking current. The effect on the health of the men working in these contracted little tubes is not stated, nor, it is to be feared, regarded by the great corporation operating the system.

Water Treatment for the Insane

THE Manhattan State Hospital West, on Ward's Island, is the first public institution in the country to adopt hydrotherapy as a recognized part of its course of treatment for the violently insane. It is claimed by the officials of that institution that whereas formerly the death rate from delirium was very heavy, the new course of treatment will save life, unless some other form of insanity or physical disease sets in. A systematic use of various forms of hot or cold baths, jets and douches, needle baths, drip-sheet baths, vapor and hot-air baths, has been substituted entirely for sedatives or mechanical restraints for the patients. A patient suffering from violent delirium is placed in a bathtub at exactly blood heat, and kept there under the observation of trained nurses and physicians, for days if that is considered necessary. This hydrotherapy is only one feature of a general scheme, worked out by Dr. Emmet C. Dent, for the humane care of the insane. The patients no longer subjected to restraint are kept out of doors in tents and pavilions. Others walk about the grounds, work in well-ventilated, light workshops at easy occupations, take sewing lessons, practice gymnastics, or play games, and are for the most part contented and, for people in their condition, reasonable and docile. Skeptical critics may be inclined to ask whether the treatment by hydrotherapy

really cures beyond the precise period while its alleviations are being administered, or whether it induces physical ills as serious as the mental maladies it seeks to remedy; but the subject certainly deserves most impartial and thorough consideration by medical experts.

Rolling Road for Wagons

A NOVELTY in the way of transportation has recently been put in service in Cleveland, Ohio, in the shape of a rolling road, located on the shortest and most direct line from the flats along the Cuyahoga River to the city level, with a rise of 65 feet in 420 feet. The road, which is the first of its kind in the world, consists of an endless belt and platform made of planks placed transversely of the roadway, and bound with angle irons. The roadway runs on some four thousand small wheels, and at the upper end revolves around an immense sheave, the returning belts running underneath on "idlers" to a similar sheave at the lower end. The loaded wagons on driving on to the roadway are securely clamped to prevent backward sliding. At the summit the roadway slows down and the wagons drive off. The unconcern with which the horses make the trip is surprising. The rolling road, which attains a speed of three miles an hour, is driven by four electric motors placed at regular intervals along its length, operated by a single controller. As many as six wagons have been on the road at once. The average time for a wagon from bottom to top, including stops made for others to get on and off, is from three to four minutes.

Antique Encyclopedia

A VERY unusual text has recently come to light and is attracting considerable attention in Berlin. It is written on a leaf that was formerly wound around a mummy, and the style of the letters indicates that it is more than two thousand years old. The greatest significance of the discovery lies in the fact that it gives new and authentic information concerning the men of antiquity who won a classical reputation in their art. In this remarkable text mention is made, in formal order, of legislators, painters, sculptors, architects and mechanics. Only the most prominent representatives of the professions and trades have been selected for mention, and frequently the particular achievement is stated to which the representative of a class owes his fame. Following these the seven wonders of the world, the largest islands, the highest mountains, the longest rivers, and the most beautiful fountains are enumerated. The text appears to be only an extract

from a larger work, which in its turn is based on the results of Alexandrine investigation. One Dorion is mentioned in this curious encyclopedia, who invented a military engine which bore the significant name of the "Ender of War."

Powerful German Windmills

WHILE in America the scope of duty of the windmill, the "farmer's assistant," is quite restricted, in Germany this most economical of all powers has been developed to a point that is surprising. An incentive to this development is found in the fact that Germany is not possessed of the abundant supply of water power with which this country is blessed, nor is fuel cheap in the Fatherland. Even the "spiritus," or raw potato alcohol, of which millions of gallons are now annually consumed by hydrocarbon engines in Germany, is not as economical a source of power as the wind, though it sells so low as to be the strongest competitor of American petroleum in the German market. A great variety of books and articles in Germany deal with the windmill as a source of power for general purposes. The oldest forms of wind motors are the German or trestle windmill, and the Holland or tower mill. The Holland form, owing to its solidity and general good service, has in a large measure displaced the trestle mill. Improved types of windmills have recently been perfected. American wheels were largely introduced as a result of the Centennial Exhibition of 1876, but at present there are upward of half a dozen large concerns in the empire devoted to the construction of windmills. The portable windmill and pump seem to be a feature of this class of power peculiar to Germany, and are used for irrigating, draining, and general agricultural purposes. Numbers of the small towns throughout Germany utilize windmills almost exclusively for their municipal waterworks, and in a few instances for public lighting.

Study of the Soil

THE Bureau of Soils in the Department of Agriculture has published a volume of 1,310 pages, accompanied with 78 maps, recording its work in the way of classification of soils with reference to texture and structure, physiographic position, crop values, and areas of different soils outlined in order to determine farming values, at least approximately. The Bureau had its beginning in the creation, in 1894, of a division in the Weather Bureau for "the study of climatology in its relations to soils." In 1901 the division was made an independent bureau, and now employs 120 agents or officials. Its growth is an illustration of the not wholly commendable tendency of a department of the Government once established to magnify its own importance. Just why, for example, the United States Government should pay such sums for the furtherance of the cultivation of tobacco, does not appear. Part of the work of the Bureau of Soils, however, is no doubt of importance. The greatest difficulty encountered by it, according to its own confession, is in getting the agriculturists

to adopt its suggestions after a survey is made and the Bureau gives its opinion as to what the land will grow best. The advisability of printing such voluminous reports at great cost to the Government, which go to the benefit mostly of individuals, is questioned by many, and the work of this bureau in particular, which is laborious and painstaking, brings up the old and yet unsettled controversy as to the comparative advantage of "scientific" and of experimental farming.

British-Afghan Agreement

THE Indian office in London has announced that the Louis Dane Mission to Afghanistan, which left Peshawur on Nov. 27 for Cabul, has concluded an agreement with the Ameer, and is now returning to India. There has been much speculation both in England and in India over the causes of the prolonged stay of the Mission, which seems to have been induced by the refractory attitude assumed by the Ameer toward the British proposals. Those proposals included an offer to extend the Indian railways into Afghanistan, a proposition to have the training of the Afghan army placed under British officers, and a proposed extension of Indian telegraph lines into Afghanistan. The Ameer is understood not to have been disposed to be conciliatory in the matter of the asylum given by him to Afridi and other raiders into the territory claimed by the British, but the ownership of which is disputed by the Afghans. The Afghans desire to avoid anything that would look like taking advantage of Russia's difficulties in the Far East. The British Mission, on the other hand, rejected the Ameer's request for a port on the Arabian Sea, with a strip of territory across Beluchistan, through which to build an Afghan railway, and also his proposal to have direct relations with the British Government through an envoy residing in London. The circumstances attending the Tibet expedition appear to have rendered the Ameer suspicious of both his great neighbors. The announced British-Afghan agreement, under these conditions, appears to be but a report of progress.

High Speed Photography

ONE of the most interesting of what might be called the lesser achievements of modern science, belonging more in the domain of the esthetic perhaps than of the practical, is the perfection of the art of photographing objects at high speeds, or the taking of photographs by the exposure of a thousandth of a second, or even less. The development of this high-speed work dates back scarcely ten years. In the early days of photography an exposure of several minutes was necessary in order to secure the fully-timed negative. The wonder of being able to produce a satisfactory photograph of a railroad train going sixty miles an hour appears the greater when it is remembered that in the twelve-hundredth part of a second (which is nowadays sufficient for the making of a well-timed negative) such a train would move less than one inch; and a bullet, with a muzzle velocity of twelve hundred feet per second,

would get but a foot from the muzzle. The modern sensitive plate is, of course, an essential of high-speed photography, as well as a very "fast" lens, which will allow a maximum of light to pass in a brief time of exposure. The fastest shutter used in the ordinary camera, by which snap-shots are taken, gives an exposure much longer than that required in high-speed photography. The wonderful high-speed results are obtained rather by what is called the "focal-plane" shutter, operating not outside the lens but inside the camera, just in front of the plate, which, by means of a slit traveling over the plate, exposes different parts in rapid succession.

Emperor William at Tangier

THE visit of the Emperor William to Morocco, which was first explained as merely one of friendship and amity, is now regarded, in view of a significant speech delivered by Chancellor von Bülow in the Reichstag on March 29, as designed to counteract the ascendancy of France in Morocco. The general view prevails in Paris that the Chancellor's language, while moderate and dignified, nevertheless reveals Germany's purpose not to recognize the Anglo-French agreement giving France a paramount position in Moroccan affairs. France being more deeply concerned financially and commercially in Morocco than the other Powers, was naturally given the mandate to institute reforms. The Russian eclipse, however, has given Germany her opportunity to call down France and to stiffen the will of the Sultan to resist French encroachments. The Kaiser has on more than one occasion before this evinced his power of initiative, and the readiness to get there. Just now he is there. And the Sultan of Morocco, judging from all appearances, is glad to have him there, on the principle, not that he loves Berlin more, but Paris less.

Hans Christian Andersen Centenary

ON April 2 the one-hundredth anniversary of the birth of Hans Christian Andersen was celebrated in Denmark and elsewhere. He was undoubtedly Denmark's first writer, however much some Danish critics may protest against this judgment. He was a true poet, of whom any land might well be proud; and the work he did was the world's heritage. Hans Christian Andersen was the son of a poor shoemaker and his wife, and was born at Odense, on the banks of that name, in 1805. He grew to boyhood within the shadow of the famous church of St. Canute, and within earshot of its deep-sounding bells. Since his death in 1875 editions on editions of his fairy tales have appeared in all countries, and some dare to claim that next to the Great Book and to Shakespeare no other writings can show a more lasting quality than that which attaches to his imaginative stories. It is as a writer of fairy tales rather than as a poet in the strict sense that Andersen attained his greatest fame. He has been well styled the "children's Shakespeare." He knew how to enter into the kingdom of the juvenile, and to bring forth a treasure of truisms clad in the witching garb

of the purest fancy. He was deeply religious and thoroughly reverential, and yet was not bound by conventionalities or fettered by custom. His style was his own, his themes were treated in most original fashion; and yet all the while he was the sane and simple interpreter of childhood to childhood and of men to men. His influence was most gently and steadily exerted in favor of things true, pure, and of good report. It was singular enough that Odense, the most patrician city in Denmark, should be unknown to the world save as the birthplace of a genius who was most lowly born, the "eternal democracy" of humanity thus fulfilling itself anew in the instance of the dreaming cobbler's boy. The house where Andersen was born was torn down shortly after his birth, but the building identified with his early life up to the time when he started away from home to seek his fame and fortune now bears a tablet to his memory. In spite of the hardships which he suffered in his native city, the famous Dane retained to the last his love for the ancient town which Odin is fabled to have founded. Truly, a noble soul dwelt in Hans Christian Andersen, and the wholesome influence of his charming tales is still strongly felt in every civilized land.

British Coal Trade

THE final report of the British Royal Commission on Coal Supplies, just issued, furnishes abundant evidence showing that while British coal travels the world over, and is being imported in increasing quantities into certain foreign countries, in other sections the trade is being adversely affected by German, Belgian, American, Australian, and even Japanese coal. This result is attributed in some cases to coal strikes in Great Britain, which enabled foreign competitors to get into the markets, and also to the export duty. German competition has materially reduced British coal imports in Belgium, and Turkish competition has decreased the importations of Newcastle coal into Constantinople. American coal is ousting British coal in many parts of Mexico. The use of British coal is increasing, however, in Genoa, Stockholm, Buenos Ayres, and generally in Greece, and British coal imports are reviving in Cuba. Practically all the coal used in Egypt is British coal.

Russian Army Concentrated

GENERAL LINEVITCH appears to have completed the reconcentration of his troops, his advance lines being nearly forty-eight miles south of Gunsu Pass, below Siphinghai station. The opposing armies seem to be ready for another trial of strength. A cavalry screen hides the Japanese dispositions, but it seems certain that Field Marshal Oyama is making a genuine advance, and is vigorously pushing forward scouting parties, in the effort to pierce through the Russian vanguard posts, of such strength as to warrant their being called reconnaissances in force. The Japanese are reported to have cut the railroad between Harbin and Vladivostok. If General Linevitch is forced to give up Kirin and Harbin, he may retire into the Amur region rather

than westward towards Tsitsihar, a move which might protect the railway from Kharbarovsk to Vladivostok. If, however, he should retire towards the west, Vladivostok would be in the predicament of Port Arthur. General Sakharoff, the Russian Minister of War, says that no new mobilization of reserves is projected during the immediate future. There appears to be no foundation for the peace rumors which have been so rife of late.

New Canal Commission

THE Isthmian Canal Commission appointed by President Roosevelt on April 3, is with one exception — Benjamin M. Harrod — composed entirely of new members. The personnel of the commission includes Theodore P. Shonts, chairman; Charles E. Magoon, Governor of the Canal Zone; John F. Wallace, chief engineer; Rear-Admiral M. T. Endicott, Brigadier-General Peter C. Hains, and Colonel Oswald H. Ernst. Mr. Wallace and Mr. Magoon served under the former commission. Secretary Taft has given out for publication a statement from which it appears that he is in favor of the appointment of an advisory board, since the form of the waterway, he thinks, can thus be best chosen, the Isthmus to be the future headquarters for the work — a plan which the President approves. General Hains has been in close agreement with General Henry L. Abbot in his opposition to the sea-level project, against which plan three boards or commissions, containing no less than thirty-one engineers, have argued. Chairman Shonts of the new commission is now the president of the Clover Leaf Railroad. He is thirty-nine years of age, and has had an all-around experience as an engineer, accountant, administrator and financier. Mr. Magoon is of New England ancestry, was educated at the University of Nebraska, and in 1899 entered the War Department as law officer of the Bureau of Insular Affairs. More lately he has been general counsel of the Canal Commission. Mr. Wallace, who is also of New England stock, has served on many railroad systems in the West. Rear-Admiral Endicott and General Hains were members of the Nicaragua Canal Commission.

FACTS WORTH NOTING

— The Government officials in charge of the wireless telegraph station on Goat Island, at Newport, announce that messages have been successfully exchanged with the station at Cape Henry, Va., a distance of about 350 miles.

— The famous hospice of St. Gothard has been destroyed by fire. The hospice is one of a number of refuges from the severities of Alpine storms which have been established by ecclesiastics in the passes of the Alps for the relief of travelers. The most famous of these refuges is the hospice of St. Bernard.

— President Roosevelt has issued a proclamation inviting the nations of the earth to be represented by their military organizations and naval vessels at the celebration to be held in the vicinity of Jamestown, Va., from May to November, 1907. The celebration has been provided for by Act of Congress.

— The Czar is said to be disposed to hurry along the reform plans. The Bouli-

gan Commission may provide for the meeting of a representative assembly within three months. A long official statement has been issued, explaining that the delay in the work of the commission has been due largely to the variety of interests concerned.

— In view of the startling fact that in a single year 1,634 London children have died in consequence of injuries received from open fireplaces, an effort is being made to have a law enacted to punish parents who leave children unguarded in rooms that have such fireplaces.

— The completion of the census of the Philippine Islands on March 27 marked the beginning of an important epoch for the Filipinos, because it resulted in a general election for the people of the Islands, and the selection of two resident commissioners from the Philippines to the United States. The census, which marked the termination of the insurrection, was begun in the winter of 1902.

— Three princes have just entered on their studies at Aldeburgh Lodge, a preparatory school for young English gentlemen. These princes are the sons of the Sultan of Johore, and they are accompanied by the son of the prime minister of that little-known State.

— The two sections of the Victoria Falls Railway Bridge, which spans the Zambesi River, and will carry the Cape-to-Cairo Railway tracks, projecting from each cliff, were safely joined on the morning of April 2. The bridge is of the cantilever type, and is the highest in the world, being 430 feet above the river at low water.

— President Roosevelt left Washington, April 3, on a long trip to the Southwest, one of his objects in making the journey being to attend a reunion of his "Rough Riders" regiment which is to take place at San Antonio, Texas, April 7, for which an elaborate program has been arranged. The President will not return to Washington until the end of May.

— Alarming conditions are said to be prevailing in the Gori District, Trans-Caucasia, where the losses sustained by landed proprietors through peasant attacks and strikes have been enormous. The postal service has ceased its functions, and documents in the public offices have been destroyed, thus preventing the drawing up of lists for military service. More Cossacks have been sent into the district to aid in quelling the disturbances.

— The rats found in Cassimode, a fishing village and the site of the Mauritius Emigration Agency, were recently examined at the King's Institute of Preventive Medicine and were found to be swarming with plague bacilli. The Emigration Depot was accordingly declared plague-infested, and the emigrants were removed to a special quarantine station. The presence in any locality of bacilli-laden rats is a serious menace to the public health, as there is no knowing how far or in what direction they may spread infection.

— Traffic in the Simplon Tunnel, the longest bore in the world, was inaugurated April 2, when from the Swiss and Italian sides the first trains passed through, meeting at the centre, where there was an iron door — originally put up to prevent the overflow of hot water — and which on the arrival of the trains was opened for the first time. The train from the Italian end was the first to reach the iron door, which was soon knocked down, amid frantic shouts of "Long live Switzerland!" and "Long live Italy!" Bands played, the two parties kissed one another, the Italian bishop, Novati, embraced the Swiss bishop, Sion, and the latter then preached a short sermon and blessed the tunnel.

FAITH A CONSTRUCTIVE PRINCIPLE

FAITH has been the great structural principle of the ages. It is of the nature of faith to build and create and inspire. The atmosphere of the best period of the Middle Ages was charged with the spirit of faith. Faith spoke in the Crusades, breathed in the Gothic cathedral, gave life and color to the thoughts alike of an Aquinas and a Dante, and quickened the mental operations of a score of others whose reflections are recorded still as significant waymarks in the progress of speculation. The man of faith treads the mazes of thought with a firm step, and finds his religion to be the best friend of his reason, not because he allows reason to become unreasonable, but because it supplies a proper control of the speculative faculties and a needed correction of the conclusions of a hasty judgment. In the material sphere faith has built cathedrals, churches, schools, and asylums; in the mental realm it has constructed great systems of thought, imposing, impressive, and, after making all allowances for the factor of human error, splendidly helpful; and in the spiritual sphere it regenerates individual character, inspires to heroic deeds, gives a spirit of calm amid the world's confusion, and, before the soul reaches its goal in heaven, puts heaven into the heart of the believer lingering on earth.

THE "TRAGEDY OF NEGLECTED GOOD"

DR. DAWSON used the phrase in one of the Plymouth Church addresses last November. How accurate it is! There is a tragedy of vice and crime. It is the sad music which we hear on every hand; it is the sight of ruin which we are forced to survey all about us. There is another sort of tragedy which obtrudes itself far less upon our sight, but which is even more sorrowful and bitter. It is the tragedy of the life that is neglecting its heavenly best and being content with its earthly mean. Perhaps it is hitting something, but it is essentially missing the highest mark, and this is the paramount sin. There are so many who are not so bad as they might be, and lovers of the good rejoice sometimes in this. The fearful fact that they are not so good as they might be, that they are letting the highest go by and allowing the holiest service to knock in vain at their doors, this is the tragedy of the neglected good which fills every lover of moral movement with the shudder of deep sorrow and dread.

How often we need to be shown the highest opportunity and the supreme privilege, in order that we may not become so engrossed with other less important duties that we forget the supreme quest! Then, when the one thing altogether important has been made clear to us, how we need the very reinforcement of the Father in our resolution to choose it and to cleave fast to it forever! The possibility of tragedy comes at the point and instant where the supreme purpose appears, and we meet the test as to whether we will choose it or neglect it. A young man was brought face to face

with the supreme good by Jesus. He chose to neglect it. There never could be deeper pathos than the verdict concerning his action: "He went away sorrowful." It is a terrible crisis when we face the good and must choose to accept it or neglect it. To neglect it is to enter the tragic bitterness of life. To choose it is to know the liberty of the sons of God.

RELIGIOUS DISCIPLINE OF YOUTH *

YOUTH, not children or adults, is the theme of this important volume, and it is so exceptionally well treated that we feel under obligation to share with our readers some of the thoughts presented.

The author has a deep conviction that as the church approaches the method of Jesus in dealing with men, its evangelism will become more educational and its efforts at religious education more profoundly evangelistic. He thinks that the churches of the present time have consigned both the revivalistic and the Christian nurture methods of winning men to a secondary place, and have committed their chief hopes to the method of educational evangelism. Not that either of the other methods is useless or is to be abandoned; but it is recognized that the church cannot trust the home to do its part. As a matter of fact, truly Christian homes, where there is a religiously constraining atmosphere, where the child's will and conscience are gradually and almost unconsciously adjusted to the higher law, are becoming rare.

The distinctive aim of religious work with youth is the adjustment of the subjective life to the religious ideal; in other words, they must be brought to submit themselves to the lordship of Christ. This is the fundamental problem of the soul's salvation which remains at centre forever the same. And it is to be promoted chiefly by getting religious ideas into the focus of attention. The truths of the Gospel inwrought into the mind by methods that are in essence educational are more efficacious in winning the wills of men than any other instruments whatever. This is the secret of the enormous power at all times of the fruitful teaching and the instructive preaching of the Word of God. The church makes a fatal blunder which places its chief dependence for the winning of youth on any special means outside its own services. They may be supplemented, but nothing can safely be substituted for them. Regeneration comes by education as often as by any other way.

Men are brought in by different methods and in many ways. The experiences through which youth pass, and, still more decidedly, the forms of expression which they will adopt, are profoundly affected by both temperament and sex; and this precludes all possibility of a uniform system of religious development. There are four great types of temperament — the sanguine, the reflective, the energetic, the phlegmatic. Religion — which, reduced to its simplest terms, is unselfish love or self-surrender

to a higher will — is easier for the two former temperaments than for the two latter. The sanguine temperament gives us the most enthusiastic leaders, the most stirring preachers, the most affecting singers; the reflective temperament furnishes most of the scholars and thinkers; but the energetic and phlegmatic temperaments supply the most effective organizers and administrators, the best missionaries, and the most reliable supporters of the church. Religion does its greatest work in those temperaments that respond to it least readily. The men who become Christians hardest often make the best Christians. Peter was worth more to the cause of Christ than a hundred Nathanaels.

Our Methodist Historian

THE publication of a characteristic contribution from the pen of Rev. William Henry Meredith, pastor of Boston St. Church, Lynn, in this issue, is made the occasion of presenting his portrait on the cover. For a long time we have considered him the most critical and accurate writer in this country upon Methodist origins. His recent volumes, published by the Western House, are gradually giving him the place in the denomination at large which he has long held in New England. Of "The Real John Wesley," we said at the time of its publication: "The author is an adept in treating his subject. He knows Wesley as few men do. The title of his book is pertinent and accurate. We commend his volume very heartily to those who want to become acquainted with the 'Real John Wesley.'" And of the companion volume, "Pilgrimages to Methodist Shrines," we said: "One sees all the places described in these pages with the eye of an expert and an enthusiast; they are put before us most entertainingly, with spice of personal incident, anecdote, and reminiscence." In addition to his two published books he has in MS. a history of "Methodist Beginnings in New England, from Charles Wesley to Jesse Lee;" also a MS., "Earliest Wesley Literature and Earliest and Later Methodist Hymn-books." He has been a book lover from childhood, and began to mouse in old bookstores early in life. Many years ago he felt called to make a special study of Methodist beginnings, and to write out some of his findings. In his library of 3,000 volumes Mr. Meredith probably has the most remarkable personal collection of Wesleyana and Methodist literature in the United States. Mr. R. T. Miller, of Cincinnati, leads the world in the collection of Methodist Disciplines. Dr. J. J. Tigert is a good second. The late Bishop Hurst came about third on the general line of Wesleyana and Methodistica. Mr. Meredith has the very best general collection on this side the Atlantic, excepting only those of Drew and Garrett Theological Seminary libraries. He has a full set of the earliest Methodist Prayer books, American and English, and earliest Disciplines and Minutes of Conference — not reprints, but originals. First editions of the publications of the Wesleys, father and sons, are of great service to him, enabling him to go to the original sources.

Though so unusually successful along these lines, and likely to be best known and longest remembered by the fruitage of his pen, yet, like many another man, he does not find his supreme satisfaction in this special work. It is rather as a hard-working, loyal and faithful preacher and pastor that he desires to be remembered. He makes full proof of his ministry by

* EDUCATIONAL EVANGELISM: THE RELIGIOUS DISCIPLINE OF YOUTH. By Charles E. McKinley. The Pilgrim Press: Boston. Price, \$1. net.

arduous preparation for his pulpit every forenoon, and by devoting the afternoons to pastoral work. His historical researches and writing, as a rule, occupy his evenings. Rigidly methodical and laborious, he is an example, like Wesley himself, of noteworthy achievements.

Remarkable Hymn-Writing Feat

FANNY CROSBY (Mrs. Van Alstyne), the celebrated hymn-writer, of whom a comprehensive sketch was recently published in our columns, performed an unusual feat in hymn-writing on the occasion of the celebration of her recent eighty-fifth birthday anniversary. Asked which of her hymns she desired to have sung during a certain part of the anniversary, she suggested that if she could be alone a few moments she would compose a special hymn. In less than twenty minutes she dictated the following lines, entitled, "O Land of Joy Unseen:"

"O Land of Joy unseen,
Where dwell the pure and blest,
My soul would reach its vales of light,
And fold her wings to rest.

"The friends I loved on earth,
I long once more to see,
And join with them His name to praise,
Who bore the cross for me.

"No tears mine eyes shall dim,
No cares my heart molest,
No dread of ill shall ever break
The calm of peace and rest.

"O Thou, who all my life
Hast been my constant Guest,
I know Thou soon wilt take me home,
To Thine eternal rest!"

Reporting the "instant hymn" for a Bridgeport daily, the writer well says: "In no previous literary production has her wonderful talent been more manifest, and its singular fitness for this occasion is very striking. Through it stands revealed the natural and justifiable longing by the writer for that glorious day when all physical infirmities and human restrictions are swept aside and the soul is face to face with its Maker."

Fanny Crosby is a member of the First Methodist Episcopal Church, Bridgeport, Conn., of which Rev. F. B. Upham, son of the late Rev. Dr. S. F. Upham, is pastor. A correspondent, in referring to the anniversary, says: "First Church was full—nearly one thousand people—on Friday evening, March 24, to do honor to Bridgeport's most widely-known and divinely-noroned woman. Fanny Crosby spoke, her hymns were sung, addresses were given by Rev. H. A. Davenport, of the Presbyterian Church, Rev. F. B. Upham, and Dr. Edward Smith, one of the physicians of the city and a leading member of First Church. The ladies gave her a reception in the vestry at the close of the service, and 650 people shook hands with her. Truly, Fanny Crosby has wonderful vitality to stand all that she can. We have delighted to pay honor to one to whom honor is due."

After reading some of Fanny Crosby's hymns and a sketch of her life in a Chicago paper, an unknown man wrote to her as follows:

MY DEAR MISS CROSBY: Although I am a sinner, and do not walk in the ways of the Christian, I am so glad to send you a message of good cheer on this your anniversary. How glorious it is to be loved and respected by the entire Christian world, as well by saint as sinner! May God bless you, and may He prolong your life many, many years!

I want to tell you that when I was twenty-five years of age I was converted to God through reading your hymn, "Pass me Not, O Gentle Saviour!" It melted my heart, and for

years kept me a God-fearing man; but, by reason of business life, I wandered from the light into the night. It has been ten years since I read my favorite of all songs, and today, when I opened the paper, there were the old familiar words again; and my heart softened and I asked God to keep me a better man, even now after many years of wandering.

I have a beautiful wife, children, fortune, but I would willingly sacrifice everything I possess on earth if I had your peace and happiness. May God bless you, and keep you in the prayer of
A SINNER.

When China Learns War

THE millions of China have been silent spectators of the great Russo Japanese combat. The boom of the guns of Oyama and Kuropatkin might almost be said to be reverberating through the Flowery Kingdom. But meanwhile these silent Chinese have been taking some mental notes. They have seen the prestige of Russia lowered, and the standards of the imperial Nicholas dip and go down into the dust before the furious little brown men. They cannot be insensible of the power which they themselves might wield if drilled and equipped as are the Japanese. The part that the militant Mongol may yet take in the solution of Far Eastern questions is an undetermined but not a neglectable quantity. So far the Chinaman has not chosen to use a Gatling or a Krag Jorgenson; but when he wants to learn, and does learn, the art of war up-to-date, even Japan will have to moderate her pretensions. The Chinaman may make a good ally, but he would make a bad master. There is plenty of stamina in John Chinaman, he has no nerves, and at present little conscience, and so far has made a good deal of a success of whatever he has undertaken. When he essays militarism in place of laundrying, even the great Powers will be obliged to take notice.

PERSONALS

—Miss Frances Howard Tribou, daughter of Chaplain D. H. Tribou, U. S. N., was elected a member of the Board of Assistants of the Society of Mayflower Descendants at the annual meeting in Boston last week.

—General Booth Tucker, of the Salvation Army, who has just returned from a Continental tour, says there is a noteworthy deepening of religious life in France, Holland, Denmark, Sweden and Norway.

—The reporters of the several Conferences are as follows: New England, Rev. G. F. Durgin; New England Southern, Rev. C. A. Stenhouse; New Hampshire, Rev. O. S. Baketel; Vermont, Rev. E. O. Thayer; Maine, Rev. A. S. Ladd; East Maine, Rev. C. A. Plumer.

—Rev. Dr. M. S. Terry, of Garrett Biblical Institute, Evanston, says: "Every minister ought to have a deep, rich personal experience of salvation in Jesus Christ. Personal knowledge of God and Jesus Christ is necessary, personal fellowship. Not one minister can ever preach a greater Christ than he himself knows."

—Rev. Dr. William C. Wilbor, of Plymouth Church, Buffalo, writes under date of March 28: "Through the kindness of Mrs. Harriet Lovejoy, the widow of a local preacher, I receive the HERALD every week after she has read it. She is now ninety years old, and has read the HERALD since she can remember. Her early home was in Boston. She walks to church and class meeting, and is a Christian optimist—believes the world is growing better, enjoys the sunshine of God's love, and counts her blessings while she forgets her

sorrows. She is a blessing to the church a loyal friend to the pastor, whoever he may be, and rejoices in the hope of glory hereafter. She was a charter member of Plymouth Church, Buffalo, and is its oldest member at this time."

—The *British Weekly* says of John R. Mott's work in Oxford University: "The straight, manly, confident and Christian spirit of the missionary has impressed the men of the colleges in a wonderful way. Each night the beautiful assembly hall has been crowded with expectant men, and each night the message has gone home with telling power."

—Wesleyan Methodism has sustained a notable loss by the death of Rev. George W. Oliver, B. A., who has been a minister of the Gospel in that body since 1859. Although he died at the age of 76, he did not cease from active service until last year. He was an educational leader in his denomination, and did good service in his early years as an instructor in three of the Wesleyan schools.

—Prof. W. F. Steele, of University Park, Col., in a note just received, says: "The University of Denver seems to have quite a contract for filling New England pulpits. There are no less than five of them: Wriston, A. B. '89; Antrim, A. B. '96; Frick, A. B. '97; Hiller, A. B. '99; and Clements, A. B. '03 (Cong.), are borrowed, to use no more intense term, to fill good Massachusetts pulpits."

—Rev. Dr. Camden M. Cobern, accompanied by his wife and daughter, sailed from Boston, April 1, on the steamer "Canopic" of the White Star Line for Naples. Dr. Camden will spend several months at Oxford, Eng., in study. He is under engagement with Dr. Hastings, of Hastings' Bible Dictionary, to write several critical contributions for the supplementary volume of that work, the most noteworthy being upon "Christian Experience." Grace Church, Chicago, gave him a farewell reception last week and a purse of over \$2,000.

—A letter from Springfield, enclosing check for renewal, makes the following request: "Please state in your next issue (as she has many friends in the denomination) that the widow of Rev. Dr. O. H. Jasper, for many years a faithful minister in the New Hampshire Conference, is in the hospital at Springfield, having had a serious operation for appendicitis and other troubles. She is doing as well as can be expected, and hope is entertained for her recovery."

—Rev. John Bond, of the British Wesleyan Conference, died, March 7, after a protracted illness. For a quarter of a century he was secretary of the Metropolitan Chapel Building committee, and for twenty years added also the duties of secretary of the committee for the Extension of Methodism. He will be remembered by Americans especially for his connection with the several Ecumenical Conferences. He was the secretary of the Eastern Section, and did most of the work of that section in preparing for the three Conferences held.

—Rev. Albert W. Clark, D. D., who has recently been making addresses in the vicinity of Boston, has been an efficient missionary worker under the American Board in Austria for over thirty years. He has had remarkable success in winning converts to a simple gospel faith among the priest-ridden Bohemians, and some of those whom he has inspired with ardent love to Christ are now doing excellent work among the Bohemians in America. Dr. Clark is ably assisted in his work by his gracious wife, who is Scotch, and is now visiting America for the first time. Like many others of the older missionaries

of the American Board, Dr Clark had his baptism of fire in the Civil War, serving in a Vermont regiment. He went to Austria in 1872 from a Connecticut pastorate.

— President Samuel Plantz, of Lawrence University, has been invited to contribute to the supplementary volume of Hastings' Bible Dictionary.

— Rev. Dr. Matt. S. Hughes was unanimously requested to return for the seventh year as pastor of Independence Avenue Church, Kansas City.

— At the editor's urgent request, Rev. R. T. Flewelling describes some of the gracious features of the evangelistic services recently held at Newton Centre.

— The sermon preached by Rev. Rennetta C. Miller, of Fall River, on "Philip, a Model Christian," is published in an elegant pamphlet.

— Dr. W. J. Dawson began an eight-day mission in the Broadway Tabernacle, New York city, on Sunday. He preaches at 11 and 8 each Sunday, and at 4 and 8 each week day, except Saturday.

— President Hughes of DePauw University announced at chapel service at Greencastle, Ind., April 1, a gift of \$50,000 from Andrew Carnegie to the University. The fund is to be expended in the erection of a new library.

— Rev. Shirley Dennison Coffin, who has supplied the church at East Douglas so acceptably, sails on the "Teutonic" from New York, April 5, to take up his work as a missionary at Umtali, Rhodesia, East Central Africa. He expects to reach his destination about the 10th of May.

— At the unanimous request of the pastoral committee, Bishop John W. Hamilton has appointed Dr. Lewis Thurber Guild, formerly of Grace Church, Des Moines, Iowa, pastor of Wesley Church, Minneapolis, succeeding Dr. James S. Montgomery.

— Mrs. Jane Lathrop Stanford's will was probated last week. It is estimated that her estate is about \$10,000,000. She gives \$4,000,000 to relatives, \$125,000 to various charitable institutions of San Francisco and San Jose, and the remainder of her estate to the trustees of Leland Stanford, Jr., University.

— Rev. Samuel Lynch Beller, Ph. D., professor elect of Practical Theology, Boston University School of Theology, was a special guest at the Methodist Social Union banquet in Victoria College, Toronto, Canada, Monday, March 27, making an address upon "The Church and Higher Education."

— Rev. and Mrs. I. A. Mesler, of Oxford, are called to mourn the death of a son, Mr. Cyrus E. Mesler, aged 29 years, who passed away at the Boston City Hospital last Friday, as the result of a third setting of his leg, broken last fall in a collision of his wheel with an automobile. Mr. Mesler was a member of Bethany Church, Roslindale, and leaves a young wife and child.

— Mrs. Almeda Dunn, widow of Rev. N. C. Clifford, of Maine Conference, died in Des Moines, Iowa, March 29, at the home of her daughter, Mrs. Ida De Puy. The funeral was held in Monmouth, Me., Monday, April 3, upon the arrival of the afternoon train from Portland. Mrs. Clifford leaves six children and a very large circle of friends in Maine and Iowa. She was nearly eighty years of age and an active and useful woman almost to the last. She was all her life devoted to her family, much given to hospitality, and active in church, missionary, and W. C. T. U. work. She met her husband at

Kent's Hill Seminary, and all their children attended the same institution. Her daughter, Miss Hattie Clifford, of Atlanta, Ga., was with her some days before her death.

— Rev. D. C. Babcock, D. D., of Milford, N. H., is greatly afflicted. His daughter, Miss Susie P. Babcock, who has been suffering from nervous prostration since the death of her mother, about a year and a half ago, left the parsonage on Sunday morning about 6 o'clock, kissing her father an affectionate good-by, with the statement that she was going out for a walk, as she had been unable to sleep during the night. The father thought nothing of it, expecting that she would return in a short time. As she did not, a search was begun, which was kept up all day and throughout Monday without securing any trace of her. In a note from Dr. Babcock, written Monday afternoon, he says: "I fear she is drowned. Pray for me, as I know you do." [On Tuesday, as the HERALD was going to press, Dr. Babcock telephoned that she had not been found.]

BRIEFLETS

The sessions of our patronizing Conferences, which begin this week at Melrose with the New England, will be reported promptly in our columns, with the appointments. The proceedings of each are important, and must have the right of way in each issue.

The first item in the Portland District column of church news in last week's issue was written in this office, and not by the regular correspondent of the district, "B. C. W.," as it appears.

Particular attention is invited to an important contribution in this issue, entitled, "Los Angeles Revival, and its Aftermath." The report of the noteworthy work there is inspiring, written by one who was a conspicuous part of the same; and his suggestions as to what our denomination should do as leaders in evangelistic effort, are especially pertinent and valuable.

At Malden, on Sabbath evening last, a very large audience gathered in Centre Church to listen to Evangelist E. S. Telford. His sermon was one of great power, and produced a marked impression on his hearers. At its close an unusually large number went into the inquiry-room, and seemed deeply in earnest to find the peace of Christian assurance. The meetings this week will be held in the Congregational Church, Rev. H. H. French, D. D., pastor, and promise to give large results.

A strong man who lived in the olden time, who had a difficult piece of work to do, and who did it, explained his achievement by saying: "I consulted with myself." It is not every man who could safely consult with himself. Every man needs the wisdom of others. But still it remains true that however much good advice he may receive from other men, each individual, if he is to realize the full powers and prerogatives of his own manhood, must consult with himself and execute the decisions of his own enlightened reason.

The Confederates opposed to General Sherman on his march to the sea said that it was of no use to block his way, for he carried duplicate tunnels. The power of imagination is certainly great to distort

and overestimate the abilities and prowess of an opponent. So the adversary of souls often seems to be doing more than believers are as Christians; but he is never doing more than, or as much as, God does. Satan is mighty, but God is almighty. That distinction is of practical use to give comfort and courage in life.

Peter said to the lame man at the Beautiful Gate of the Temple — a man whom they "laid daily" in the pathway of blessing, at the entrance to God's courts — "Silver and gold have I none, but such as I have give I thee." God requires only such as a man has. But the best part of what each good man has is his own manhood. His personality is the richest gift he can offer either to God or men. Simon Peter was not a capitalist, but such a man as Peter was a blessing wherever he went.

We are happy to call special attention to the remarkable work that is in progress in Immanuel Church, Waltham, of which Rev. J. W. Higgins has been pastor for five years. Last Sunday he received 80 into the church. Of these 54 were received on probation (48 of whom were baptized), 20 by letter, and 6 into full connection. The revival commenced in the Junior League, and extended into the Sunday-school and homes until, in some cases, whole families have been led to consecrate themselves to God. This has not been the result of any evangelistic effort, but of personal work and prayer. A praying band of forty young ladies has been recently formed, also a children's class-meeting.

Perhaps nothing is more strikingly indicative of the marvelous change that is taking place in the use of terms than the new attitude towards the word "revival." Only a few weeks ago this word was so offensive that a large class of Christian people boycotted it, and persistently used "evangelism," or "new evangelism," in its stead. But lo! with the breath of God on the people, that old word "revival," loses its offensiveness, and is rightfully restored to familiar use. This result is not to be charged to the indifference or the negligence of the churches and ministers, but to the steady and overwhelming foreignization of New England. Thus inevitably are these old commonwealths becoming missionary ground. Every Christian activity and institution is feeling the paralyzing effects of this foreign inundation.

The event of last week in Methodist circles in our midst was the lecture on Abraham Lincoln by Bishop Fowler at People's Temple. A large and enthusiastic audience greeted him. Bishop Mallien presided and introduced him, expressing the hope that his colleague would live to deliver this famous lecture for "forty years." It is impossible to describe or even characterize this lecture. Perhaps it is enough to say that it was Fowlesque. For over two hours he poured himself out in masterful description and characterization of the Civil War and the great American who carried it through to the end. Some passages sounded strikingly familiar, as when, describing Lincoln's appearance, the Bishop said, in his own inimitable but tremendously forceful style: "He was not a pretty man. If there is anything I think less of than a yellow dog it is a pretty man." There have been some valuable accretions made to the lecture since last we heard it, especially in the references to the religious life of Lincoln.

THE METHODIST BISHOPRIC --- WHAT IS IT?

REV. WILLIAM HENRY MEREDITH.

It is not a distinct "order" of ministers. Witness the arch-Methodist, John Wesley, on "The Three Orders":

"March 20 [February, 1746]. I read over Lord King's 'Account of the Primitive Church.' In spite of the vehement prejudice of my education, I was ready to believe that this was a fair and impartial draught; but if so, it would follow that Bishops and Presbyters are (essentially) of one order; and that originally every Christian congregation was independent on all others." (Wesley's Journal. Works, 11th edition, 1856. Vol. II, p. 6.)

In 1784, writing to Dr. Coke, Mr. Asbury, and others, Wesley said:

"Lord King's 'Account of the Primitive Church' convinced me many years ago that Bishops and Presbyters are the same order, and consequently have the same right to ordain." (Works, as above, Vol. XIII, p. 238.)

Though blessed with apostolic success, the Methodist episcopate has never laid claim to "apostolic succession." John Wesley repudiates the so-called "apostolical succession":

"I firmly believe I am a Scriptural *episkopos* [overseer or bishop], as much as any man in England or in Europe. (For the uninterrupted succession I know to be a fable, which no man ever did or can prove.)" (Letter on the Church, dated August 19, 1785. Wesley's Works, eleventh edition, 1856. Vol. XIII, p. 240.)

With John Wesley the great Dr. Arnold agreed:

"The heraldic or succession view of the question I can hardly treat gravely; there is something so monstrously profane in making our heavenly inheritance like an earthly estate, to which our pedigree is our title. And really, what is called succession is exactly a pedigree, and nothing better; like natural descent, it conveys no moral nobleness — nay, far less than natural descent; for I am a believer in some transmitted virtue, . . . but the succession notoriously conveys none." (Letter to Sir Thomas S. Pasley, Bart., dated Rugby, Dec. 14, 1836. Stanley's "Life of Arnold.")

Later, in 1842, Dr. Arnold terms the succession dogma a glaring falsehood:

"I cannot but know that the principal advocates of the plan [of a colonial episcopate] support it on far other principles; that it is with them as enforcing their dogma of the necessity of succession episcopacy to a true church; that accordingly the paper which you sent me speaks of the 'Church' in America (U. S.), and of the various 'sects' there — language quite consistent in the mouths of high church men, but which assumes as a truth what I hold to be the most glaring falsehood of a false system." (Letter to Mr. Justice Cole ridge, dated Rugby, May 22, 1842. Stanley's "Life of Arnold.")

From this original source we learn that a Methodist Bishop is not one of a distinct "order" of ministers, but a minister holding the highest "office" in the Methodist Episcopal Church. To this high office he has been elected by the suffrages of his brethren, in General Conference assembled. Therefore, the clause, "by regular order and succession," which appears in 1789, and disappears in 1792,

has no possible reference to so-called "apostolical succession."

Does election, or does "ordination," "consecration," or the being "set apart," using these three terms interchangeably, constitute an elder's elevation to our bishopric? We prefer to say his *election* elevates him, because, in 1789, the question asked is not: "Who have been ordained?" etc., but: "Who have been elected by the unanimous suffrages of the General Conference to superintend the Methodist Connection in America?" Ans.: "Thomas Coke, Francis Asbury." Again, in 1790, the same question, but with "Methodist Episcopal Church of America," instead of "Methodist Connection in America." This same document speaks not of the episcopal order, but, "Who are the persons that exercise the episcopal office in the Methodist Church in Europe and America?" Ans.: "John Wesley, Thomas Coke, Francis Asbury." Therefore by this criterion we had a Bishop Day, for a few days, in 1904. (We would have been glad if his episcopal days had been prolonged!) If ordination makes a deacon, an elder, or a bishop, what were the members of Methodist Conferences, and especially of the British Conference, the mother of us all, before Methodist preachers were ordained? Ordination in the British Conference was proposed by W. Griffith, in 1822, and the proposition was necessarily withdrawn. Not until the Conference of 1836 was the custom adopted, and then our own delegate, Wilbur Fisk, had an important hand in its adoption, and helped in the first regular ordinations of that Conference. The members of that Conference exercised all the offices of the ministry without their ceremonious introduction into their offices by the laying on of a few hands. The reverent hand-laying upon an elder who has been elected to the bishopric, does not change him into a different order of ministerial being; it simply recognizes his election to perform certain offices, which, as long as there are such officers in the church, shall be peculiar to them. Should every one holding that office be suddenly called to higher ministries in the church above, every one of those peculiar offices could be validly done, without the touch of one of their fingers.

The idea that ordination makes a bishop seem to us a relic of Queen Elizabeth's reign, when "the divine right of episcopacy" was first asserted in England, and episcopally-ordained preachers ceased to join with others not so ordained. It was objected against Wesley's employing preachers who were not episcopally ordained — "But hereby they contradict the Twenty-third Article, to which they have subscribed." Wesley replies: "They subscribed it in the simplicity of their hearts, when they firmly believed none but episcopal ordination valid. But Bishop Stillfleet has since fully convinced them this was an *entire mistake*." (From a "Letter to a Friend," dated April 10, 1761. Wesley's Works, 11th ed., 1856, vol. XIII, p. 223). Ordination does not make men ministers; nor ministers

bishops; it simply confirms the judgment of their brethren who have elected them.

Is "once a bishop-always a bishop" a doctrine of our church, or a principle of our polity? We trow not. Where can one word be found in any of our standards on the "life tenure of our episcopacy?" In all our search we have found just as much upon it as we have upon the life tenure of our diaconate and eldership, and also that of our office of deaconess — that is, *nothing*. For all of these ministries the incumbents are "ordained," or "consecrated," which, as we have agreed, means the same. From all of these they may be deposed for causes, such as immorality or inefficiency. From all of these they may voluntarily resign. We know when we enter these that there is no life tenure attached; but we do know that as long as we live well, and do well, we may continue to serve, each in his own peculiar service. We exercise the office of pastor as long as we are deemed fitted for it by those who are over us. When duly superannuated we cease to execute the offices of pastors as before, but retain our orders as elders. If the bishopric is an office, as we believe it to be, a superannuated bishop who ceases to exercise that office becomes an ex bishop. Just as his brother elder becomes an expastor, he becomes an ex-chief pastor, but continues in the order of elders, which order he did not leave when elected to the office of bishop.

As there is no mention, nor ever has been, of an episcopal "life tenure," we are strengthened in our conviction that our beloved Bishops are, and ever have been, simply General Conference officers, without a time limit. In this respect, also, they differ from General Conference officers who are elected for four years only. Neither Thomas Coke nor Francis Asbury believed in once-a-bishop-always-a-bishop. If Bishop Andrew did in 1844, his brethren who elected and also suspended him did not. Most certainly Bishop Hamline, in 1852, did not, when he stepped down and out from the office of bishop, and claimed and took his place as an elder in his own Conference. Some of our effective Bishops ask the privilege of having their names called in the annual roll-call of their Conferences. If the episcopacy is an office, it is their right to be so enrolled and so called each year. Their election and consecration no more removed them from the eldership than does the election of elders to teaching offices or departmental work deprive them of their eldership and Conference relations. Ex-bishops need not do as did Bishop Hamline — refuse support from the "Episcopal Fund" — unless they wish to do so.

That our Bishops are continued effective several years longer than members of their own Conferences, who are at least equally able and faithful, and that then they are retired on about seven times the income of those same needy and equally worthy men — the inequity of these facts we leave to the consideration of the committee on episcopacy. We do wish the

needy superannuates were more adequately provided for, and that these disparities did not appeal to so many of our ministers and people.

Since Governor Bates ceased to fill his office we still courteously refer to him as Governor Bates, even though he has become a private citizen. But if we speak or write legally, we must prefix the "ex." We shall continue to honor our brethren who have held the high office of Bishop, but have now been removed from that office by the same body which elected them to it.

Our beloved Bishops may yet become prelates; they may yet be elected for life; but these things cannot be but by the fiat of the General Conference, which has absolute power in these matters. But whatever they may become, bishops are now elders in the office of superintendents or bishops, from which office any General Conference may speedily remove them for cause—"For malfeasance, unfeasance, or no feasance at all," as Bishop Harris once said. As to the term "bishop," which John Wesley so objected to at the first, he himself again and again said it meant the same as superintendent. He also, as seen above, claimed to be "a Scriptural *episkopos* [overseer or bishop] as much as any man in England or in Europe," though he objected to Francis Asbury and others being called by the same name of bishop even after, by his own instructions, and by the votes of the brethren in America, Asbury had been placed in that office. Bishop Carman, of the Methodist Episcopal Church of Canada, went out of office when his church went out of business on its own account and joined the union of Methodisms in Canada. Afterwards he, being an elder and an ex-Bishop, was elected a superintendent of the new "Methodist Church of Canada." But even he is not elected for life. But may ex-Bishop Carman, once of the "Methodist Episcopal Church of Canada," long live as General Superintendent of the Methodist Church of Canada!

Lynn, Mass.

LETTER FROM PORTLAND, OREGON

"MICAWEER."

OREGON has quite as many people of sterling integrity as any other State of the same population, and yet twenty-six persons here, among whom are one U. S. Senator, two Congressmen, one Surveyor General, one U. S. District Attorney, a number of State Senators, and three women, with divers adventurers, stand indicted by the Federal Grand Jury for public land frauds of one sort or another. The final outcome of these cases will be watched everywhere with deepest interest. It is simply appalling, the number of people with seeming good sense who, for a few dollars, attempt to cross the mouth of hell on a rotten rail.

German Methodism is taking deep root in this and other cities of the Northwest. These earnest people are coming in great numbers to this mild climate, and the Bishops are wise in selecting the strongest men in the connection for their pulpits in Portland, Seattle, Tacoma and Spokane, as well as the smaller towns and country charges. Among the keenest scholars and

the best preachers in this city are Rev. C. A. Priesing, presiding elder, Rev. J. C. Miller, pastor of First German, and Rev. Mr. Winch, pastor of Second German Church.

Rev. T. B. Ford, D. D., pastor of Sunnyside Church, is having phenomenal success. Not only has his church been greatly revived and increased in membership, but the edifice has been overhauled, remodeled and enlarged to make room for the people. He has also organized a new society at Arleta, a rapidly growing suburb, where a valuable church property, building and all, has been purchased from the Evangel-



REV. W. B. HOLLINGSHEAD, D. D.
Presiding Elder West Portland District,
Oregon Conference

ical Association, who were not strong enough to hold the place. This new enterprise is rapidly developing, being supplied by local preachers and superannuates under the direction of Dr. Ford.

Rev. Andrew Monroe, late pastor of Montaville Church, a promising young man, has been transferred from the Oregon Conference to the Columbia River Conference, and stationed at Wasco. Following this transfer a protest was adopted by the Portland Preachers' Meeting against the transferring of so many young men from this Conference by the Bishops— young men who have been educated here, and are adapted to the work of this field, leaving only, or chiefly, in the Conference men of advanced years, who came this way because of the mild winters and equable climate. The Bishops at their coming semi-annual meeting are expected to smile at the protest.

The churches in Oregon and their friends have just passed through another long and victorious fight with the liquor forces, which made desperate efforts to secure in the legislature just adjourned numerous amendments to the local option law enacted and adopted by the people one year ago. The amendments sought amounted substantially to a repeal. It was openly admitted before the legislative committee by the brewers' attorney that \$140,000 had been expended to defeat the law, because of which, he said, their business is in great peril. Toward the close of the struggle the brewers and wholesale liquor-dealers began to whine and beg for quarter. They plead permission to sell their goods in tones most affecting. They are now a disconsolate lot. It is worthy of note that the Roman Catholic priests and Jews, of whom there are

many in Oregon, lined up, to a man, with the brewers.

Portland is the American Mecca for the Japanese, several thousand of them being in and around the city. It is amusing to see with what quiet satisfaction they carry themselves of late. To utter in their presence the name of Togi, Togo, Oyama, or Kuroki, is enough to provoke a grin on their faces that will not come off. The truth is, everybody here recognizes that these chunky little fellows are not now to be sneezed at since they have shown themselves such valiant soldiers, and no mean statesmen as well. They are unobtrusive, sober, clean of person, yielding readily to Christian influences, and intensely industrious.

Rev. C. T. Wilson, D. D., the new pastor of Grace Church, arrived duly and has preached four Sabbaths, morning and evening. He is scholarly, has the "preaching passion," and gives every indication of being well fitted for this important charge. A fine reception was tendered him on a recent evening by the membership and friends of the church. A Brotherhood of St. Paul was organized in this church some time ago, which is proving attractive to young men and a great help to the pastor. This Brotherhood is also doing some excellent work in out-of-the-way places—organizing and sustaining two mission Sunday-schools in remote sections. The Portland pastors consider Dr. Wilson a valuable acquisition to the ministerial force of the city.

One of the finest social functions that has taken place in the city for a long time occurred recently, when more than three hundred persons, mostly young men, sat down to a dainty supper in the lecture-room of Taylor Street Church. At this gathering were a number of prominent men of the city and State, a half dozen or so of whom responded to toasts with able addresses on the religious and social topics



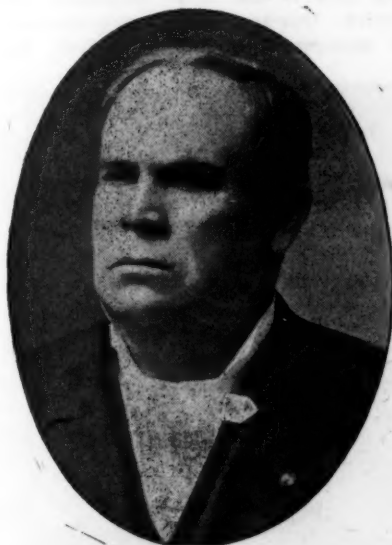
REV. FRANCIS BURGETTE SHORT, D. D.
Pastor Taylor St. Church, Portland, Ore.

of the times. Judges of the court, editors, lawyers, merchants, physicians, teachers, and ministers were much in evidence. The event was in every way a fine achievement for Oregon Methodism. Everybody regretted the absence of Bishop Moore, who was off in some remote part of the country digging with might and main for one of our weak colleges. Rev. F. B. Short,

D. D., pastor of Taylor Street Church, is well skilled in handling strong men for good purposes, and this was a master stroke.

Preparations are now completed for the coming of Rev. Dr. Chapman, evangelist, who is expected to begin a month's campaign in Portland next Wednesday, assisted by ten or a dozen experienced helpers. These men have recently held successful meetings, well known to ZION'S HERALD readers, in Denver and Los Angeles. The organization of the churches here for their work is ideal. Nothing is overlooked or left undone, which of itself assures a successful work. The utmost harmony prevails among the churches and pastors, who seem deeply anxious for an ingathering of souls, particular pains being taken to provide for the weaker churches in the outlying districts, which in the ordinary union revival efforts suffer because everybody runs to the big churches in the centres.

Bishop D. H. Moore is an ideal campaigner. He must at some time or other have been a candidate for Congress. Last month he made a running tour, filling a big list of engagements on Puget Sound in the interests of the Methodist school at Tacoma, speaking and lecturing twice and

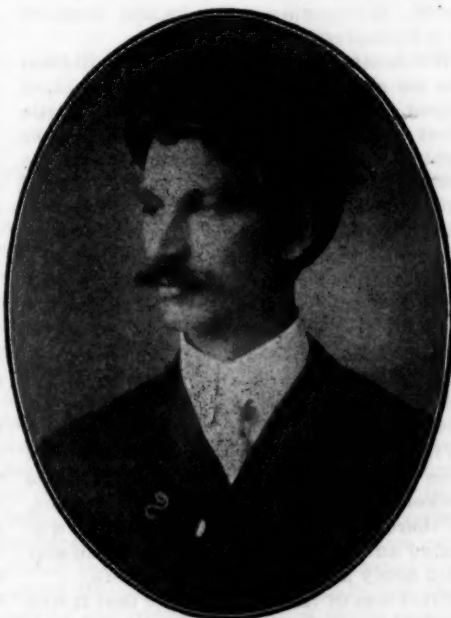


REV. C. E. CLINE, D. D.
Pastor Woodstock Church, Portland, Ore.

sometimes three times a day, raising money for the teachers. After resting at home in Portland over night, he started again on a hard journey through the Coos Bay country, a rugged region lying along the Pacific Coast of Southern Oregon, going by rail to Drain, 175 miles south, where he took the stage across the Coast Range of mountains to tide water, traveling over a road where the passengers are compelled sometimes to sit on the floor of the stage coach and hold on to the seats. He was accompanied by Rev. M. C. Wire, D. D., presiding elder of Eugene District, the object being to visit and strengthen a number of remote churches where the people have never before seen anything more like a bishop than the pictures that appear in our church papers. He dedicated a new church or two and preached in many places, his ready adaptability to any and all conditions, with a forensic style of speech, being well suited to these eager people, who gathered everywhere in great numbers to hear him. Yesterday he reached home hoarse and sore of limb, with but a single hour before taking the train again, to be gone this time three months, holding his assignment of the Spring Conferences. Bishop Moore from all indications is a long way from superan-

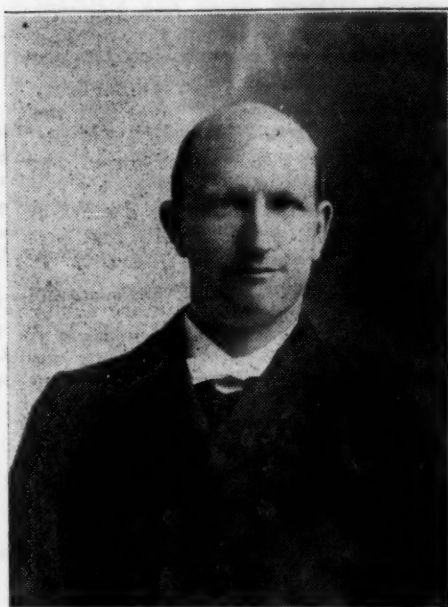
nation, or being listed among the boxed-up exhibits of a departing fair.

For a month or more the people in the western suburbs of Portland, a city of



REV. W. H. HEPPE, D. D.
Pastor at Portland, Ore.

160 000 people, have been in commotion over the reported presence of a cougar, or fierce panther, said to be hiding away in the deep wooded gulches lying back of the main part of the city. Stories of school-children have received confirmation of the cougar's presence along the road as they went and came from school. Numerous pigs, chickens, and two small dogs have disappeared. Once it was reported that the animal came out of the thick brush upon the school playground on Marquam's Hill during recess, producing an incredible panic among the children and teacher, who barricaded the door and phoned to the city for help, which must come quickly or the entire school, teacher and all, would be devoured by a ferocious wild beast. When help arrived, the brute was gone. Different persons reported hearing the panther's screams in the night time, and for once the mothers in the neighborhood had no trouble in keeping the boys in after dark.



REV. C. A. PRIESING
Presiding Elder North Pacific German Mission Conference

One night a half-dozen brave men tied a helpless yearling calf to a sapling in the

canyon as bait, hid themselves near by, and watched with Winchester rifles all night. No cougar appeared. Hearing these reports, two experienced mountain hunters from another part of the State appeared in Portland two days ago with six dogs, and put up for the night. These dogs showed unmistakable signs of many a combat with cougars and bears. Two of them were each minus an eye, another's ear had been torn out of his head, the fourth had lost an entire forefoot save one toe. Early yesterday morning they set out for the hills to find the trail of the cougar. In a short time the dogs set up that peculiar sound so sweet to the ears of an old hunter with hounds, indicating that something was found. The chase, however, was short. Instead of a fierce cougar, when the men came up it was only a wolf, which had been raised as a pet, by a family of Germans and made its escape some months ago, skulking about in the outskirts of the city after getting away. The hounds had torn him to pieces, and were sullen. They had been promised a jolly round with a cougar, and were disgusted, with nothing but an insignificant wolf.

Boston Y. M. C. A.

THE Boston Y. M. C. A. has had the most prosperous year in its history, notwithstanding restrictions that embarrass its usefulness and progress. Its building is overcrowded, daily and nightly, and the refrain of the annual report is that a new building, a greater plant, is imperatively needed. The earnings of the Association during the last year were 62.7 per cent., showing that the contributions from the public to sustain this work are much less in Boston than in many other cities of the same class, although the work compares in scope and magnitude with any of the other large cities. A more ample income from gifts and endowment must be obtained, for with the expansion of the work the present earning power will probably not be duplicated. The increase in receipts from membership fees shows that the work is appealing to young men as never before. A larger and better building is needed for the Boston & Maine Railroad department. The Army department at Fort Warren and radiating therefrom is expanding.

It is expected that the site for the new central building will be purchased during the coming year—a building which will accommodate 6,000 members, and be the greatest centre for young men in New England. An endowment of a million dollars is proposed. Gifts are now received on the annuity plan. The most popular phase of the religious work is the Sunday afternoon service, which reminds us of what is called in England "a pleasant Sunday afternoon service," to which the word "profitable" might be added, because there is a variety of religious education in classes and groups. A number have been led into the Christian life and joined city churches. Ninety-six young men have been connected with the Bible class conducted by the physical department. The appeal of the Association for larger facilities and resources is certainly worthy of liberal responses.

— To believe that what is truest in you is true for all; to abide by that, certain that, while you stand firm, the world will come round to you—that is independence. It is not difficult to get away into retirement, and there live upon your own convictions; nor is it difficult to mix with men, and follow their convictions. But to enter into the world, and there live firmly and fearlessly according to your own conscience—that is Christian greatness. — F. W. Robertson.

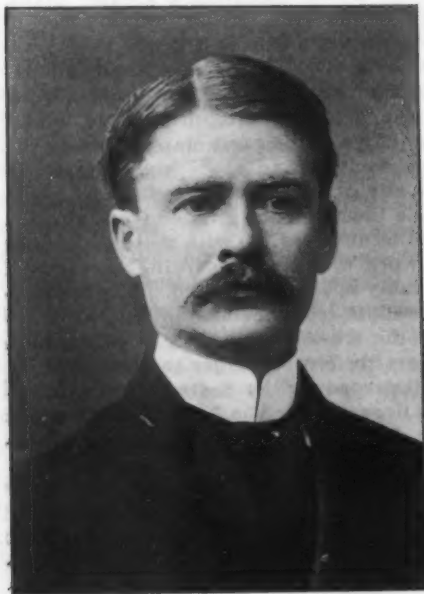
What Our Ministers Are Preaching

Building for Posterity

REV. C. H. STACKPOLE.
Pastor Melrose Church, Mass.

TEXT. — "The glory of the latter house." — HAG. 11:9.

THE world's temple building is a conspicuous testimony to the spirit of worship in man. The first form of architecture is the rude altar. Succeeding this, the tabernacle; the architect, Moses. His problem, to make a meeting-house that would inspire religious feeling without ministering to idolatry. The plan came to him as an inspiration. Then followed the offerings of the people. There was no lack of enthusiasm. They evidently had confidence in their leader. No one said that the old mud altars would do well enough awhile longer. No one said, We shall be sure to fail if we undertake it. No one suggested even that they finish a part and wait until they felt like completing the rest. No one waxed fearful of the debt, because the idea of a mortgage was not entertained. Evidently they were all very much in need of a church and all very determined to have one. Church building is comparatively easy where unity and enthusiasm after this order prevail. They gave and all gave, and gave gladly and liberally even until they had to be restrained. This is the spirit



REV. C. H. STACKPOLE

we need. The burden is ours, and it is ours to show real loyalty and sacrifice, in the hour of need and duty.

Succeeding the tabernacle came the temple. Solomon's Temple was a building of wonderful magnificence. It was an object of beauty, taste and sublimity, and with joy and just pride the Jew could sing, "Beautiful for situation," etc. No building of the ancient world excited so much attention as this and its successor.

It became a subject of thought and model of architecture for surrounding nations. It proclaimed the Hebrew faith with a certain kind of power, and interested the world in the worship of Jehovah. Moreover, it did much to unify the Jewish people and inspire them with worshipful thought and feeling. Noble architecture is an expression of the spirit, and is wont to affect us as a song or a sermon. The "plain church" idea has its limitations. The æsthetic sense is divinely granted. We are not given to constructing and furnishing our houses "plainly" in these days. Straight angles,

bare floors and barren walls do not make a home. No more do they make a church home. Environment has its due measure of influence on the mind.

We must not be mean in our building, else we shall displease God. We could, of course, easily build a church with little effort and no sacrifice; but would that be right? We have received much from the past. Do we not owe much to the future? The generous, noble-minded Christian thinks of others and builds for the future. Who now wishes that Solomon had built a cheap temple? Who is now complaining that Mary did not save all of her money for the poor instead of buying that luxury — the precious ointment for the Saviour? These were large hearts with splendid visions that rose above the dollars-and-cents view and thought of others and planned for the future. And it is told as a memorial of them in all the world. We who are active workers now are soon to pass off the scene, but there are those coming after us that will be glad and grateful to us that we plan and build nobly and generously and well.

But it was of the latter temple that it was prophesied: "Its glory shall exceed that of the former." The fulfilment, however, is in the greater spiritual more than in the material glory. Thoreau said: "What better is the stage coach than the steam coach, if the latter carries meaner people?" That were only helping meanness to get on faster. So with the church. But, thank God! there is always something new and better ahead of us.

Love's Attitude Towards Others

REV. JOSEPH COOPER.

Pastor County St. Church, New Bedford, Mass.

TEXT. — "Thinketh no evil." — 1 COR. 13: 5.

WE should be ashamed of love if it could think evil. But to do so love needs must contradict itself. That Christian people are sensitive is a proof of their high moral growth. Life being governed by such high moral standards, enables them to see and feel the weaknesses of those around them. The finer the mind the more delicate the criticisms. The well-trained ear will detect the wrong note amid the crash of an orchestra. A good grammarian will shiver at a false quantity. Good people are apt to find fault with others from the very intensity of their own goodness. But this goodness is often sadly lacking in the element of love, and the lack of love vitiates the whole character. Love is not blind because it is stupid, but because it is long-suffering and kind.

Not to think evil of others is a mark of the highest intelligence. Intellectual culture makes for emotional restraint. It prevents an undue prominence of the merely basal impulses. Mental sanity suggests the foolishness and wickedness of petty spites and prejudices. It will see extenuating circumstances in the foolish antagonisms. It will put down any unlovely treatment from others to a lack of knowledge, and will not allow its mind to become a dust-heap for evil thoughts. In such a mind the sun will never go down upon its wrath. If any injustice is done, it will seek to find a reason in itself, and will amend its own conduct rather than brood over the wrongs of others. As for harboring a desire for revenge, the highest mentality suggests the childishness, the imbecility, the criminality, of such a thing. A well-poised brain will never allow the foul miasma of evil thinking to vitiate its reasoning, to stultify its judgments, or to warp its conscientious impulses.

Again, it is an element of the finest courtesy. Courtesy becometh saints. Holiness is moral politeness. The etiquette of love is not Chesterfieldian, but springs from the example and spirit of Jesus Christ. It arises as a flower grows or the sun mounts the heavens. It is the aroma of the heart. To some people exterior politeness is as natural as breathing; to others it is an acquirement hardly learned; to most of us it operates only on the surface and extends only to superficial relations. Christian love penetrates the outer mask of conduct. It compels us to think kindly, and action becomes a reflex of our thoughts. Grace is the best incentive to courtliness. The gentle Jesus is the finest example of a gentleman.

Again, it is the noblest fruit of the Christian life. When you can forget the wrongs of others, be they enemies or friends; when you try to find some reasons in yourself for their seemingly wrong acting; when you can cast out of your heart all bitter feeling against them, and can even feel a sincere kindness towards them, you have reached a high plane of Christian experience, and the joy of such an attitude will be a foretaste of heaven.

This love is not mere inertness and stupidity. Our sensibilities are not deadened because they are controlled. The



REV. JOSEPH COOPER

slings and arrows of outrageous conduct are felt not less, but more acutely, by those who represent the highest Christian growth; but the results of such conduct are used, not as fuel to one's selfishness, but as a discipline to one's character.

The true disciple is not a milksop or a jellyfish, and his love for others does not mean to fawn or fear, but lends itself to true nobility of life and lifts it up to moral masterhood and power.

Christians as Reflectors

REV. GEORGE W. HUNT.

Pastor Eosburg Falls Church, Vermont.

TEXT. — "Then Jesus spake again saying, I am the light of the world." — JOHN 8: 12.

A DESCRIPTION of the early Eastern morning on which Jesus of Nazareth entered the temple, as was His custom, to teach. Following Him came His enemies, hoping to entrap Him with their questions. He at first so answered them that they left Him for a brief period, but soon returned; and Jesus, beholding them, seemingly anticipating that they had come

to renew! their opposition, uttered the words of the text, adding: "He that followeth Me shall not walk in darkness, but shall have the light of life."

It was a great truth when first uttered, and no less great in these times when the world has so many pretended lights. Jesus Christ is the Light of the world; and while, as in the beginning, "the light

only reflect this light as the individual member becomes a pure reflector.

The all-important question before us, as professed followers of Jesus, is: What kind of reflectors are we?

LOS ANGELES REVIVAL AND ITS AFTERMATH

DON PICO.



REV. G. W. HUNT

shineth in darkness, and the darkness comprehendeth it not," the great fact remains.

There are two kinds of lights. Some bodies give light because they are self-luminous; others have a borrowed light. Christ is self-luminous. One well said: "No borrowed glistening robe does He wear by which effulgent light is reflected." "In the beginning He was light," and He is the light that "lighteth every man that cometh into the world."

There are many pretended lights in the world, but the light that is in them is darkness, "and how great is that darkness!" Some of them counterfeit the real sufficiently well to delude some poor mortals, and some who are otherwise intelligent people are deceived by these false lights, notwithstanding again and again it has been shown that their only mission is to leave the world darker when they go out, as they surely will in course of time.

Jesus Christ as the Light is the great revealer. He reveals lost man. What a revelation of the lost condition of man He brings to the world! To what depths does He show man's possibilities in this direction! Read that wonderful parable of the "Prodigal Son," spoken by the Master, and then measure the distance from sonship to swine feeding, and even starving at that.

Jesus Christ reveals God. "All things are delivered unto Me of My Father, and no man knoweth the Father save the Son; and he to whomsoever the Son shall reveal Him" (Matt. 11: 27).

Jesus Christ reveals the way for lost man back to God. He reveals the *only* way for lost man back to God. Lost man having come back in the revealed way, Jesus reveals God to him, so that man may know God, know Him at least in the sense Jesus refers to when He says: "To know Him is life eternal."

Jesus Christ as the light of the world reveals the possibility of an eternal abode with Him. His revelation removes all doubt regarding life beyond (John 14: 2).

What means has God ordained by which this light should still be reflected upon the world? Was not the church instituted, and does it not exist today solely, to be the reflector of that light? The church can

THE greatest ingathering that ever blessed the evangelical denominations of this region has gone into history as the Chapman revival. Before this awakening our city had the Moody revival, the Jones revival, and the Mills revival; but all these names are misnomers. They were all church revivals, and naught else. These visitations of the Holy Spirit in more abundant measure were given in answer to the faith of the church. They were church awakenings, and all the labor of the human leaders was devoted to mobilizing the army of the Lord and rallying it around the banner of the Cross. When Zion travails, children are born of her, and no man can claim to carry with him that celestial fire which illumines the souls, enkindles the hearts, and unites the wills of God's people in the peculiar spiritual rapture called a revival of religion. If the churches would do their preliminary work as willingly and as effectively for their own pastors as for visiting evangelists, they could have the showers of blessing which now come with the visitations of noted leaders. There is no promise of the Paraclete to a person, but He never delays His descent when the church is in one accord in one place. Therefore this harvesting, like all others, was His, and His alone, in all its essential power and glory.

The preparation was comprehensive and exact. For three weeks Dr. Walton and his singer were here instructing about five hundred personal workers and training six chorus choirs. A local committee on finance assessed each church, thus providing a well-filled war-chest. The daily collections during the meetings, the thank-offering for the revivalists at the close, and the emergency committee of one hundred, with each member pledged to pay \$25 if needed, for the work, put the campaign on a solid monetary footing.

On the appointed date the band of seven evangelists and seven singers, together with specialists in solo music, care of converts, and child evangelism, private secretaries and publicity experts, arrived, to find a host of eager helpers, drilled and expectant, with threescore churches allied in prayer and purpose. From the first day every congregation had victory. The Holy Ghost entered this vital, well-knit body of believers, and the shout of triumph was heard at every coming together. The itinerating company was experienced, aggressive, judicious, practical, and the local clergy was unified, fraternal, and unweariable in supporting the movement. Dr. Chapman, the manager, is a warm-hearted preacher of the Moody type, emotional and illustrative in discourse, dealing with obvious rather than occult truth. He knew and studied Moody, quotes him often, and uses effectively the direct, precise, bulletlike summons to duty so familiar in the work of the mighty Chicagoan. Dr. Ostrom is a brilliant speaker of original gifts, and Dr. Belderwolf is a strong, magnetic man who grips college folk and masters young men as few orators can do. The other ministers were all able, and because the city was wholly stirred reached many.

The writer has helped in many revivals, but never knew one so overwhelming as

this. One night when a multitude of men stood around the stand a scene was witnessed never to be forgotten. Pentecost was experienced again. The whole host had but one soul, and swayed like trees in a storm. The leaders stood, hushed and awed, watching the mass moving like one body; songs sprung spontaneously, swelled, and died into shouts that rolled like the sound of the rushing wind in the upper room in Jerusalem. We ceased our efforts, stilled and solemnized by the manifest presence of the Most High. All who were in that place will henceforth read the second chapter of Acts in a new light. About 4,000 cards were signed, expressing in each case a desire to lead a Christian life. As our town was full of tourists, many signers cannot be found by our people, but churches elsewhere will reap the benefit. The pastor of First Methodist Episcopal Church states that he received 400 cards, and will receive about 200 members as the result of the meetings. Other churches have taken in a proportionate share. The heaviest work begins when the revivalists leave, as the card system needs careful and persistent following up to garner the sheaves.

From a Methodist standpoint the following observations were made: This really searching and divine outpouring was not conserved as it might have been by the use of the kneeling form for seekers. The "mourners' bench" and attendant altar work far surpasses card-signing, hand-raising, verbal promises, or scattered personal working, in securing definite, abiding results. This method might easily have been used, and the lack of it was the only defect in methods.

The higher criticism and evolution theories may be ignored, and the plain, well-known orthodox doctrine used as potentially as ever in moving human souls to seek salvation. The "old, old story," told lover-fashion, warmly and wooingly, will still win men and women to the Cross.

Money in any amount within reason can be had for Christian work that is well planned and led by persons who have achieved success. The churches were never so rich and never so ready to sustain great efforts for uplifting mankind. It seems a single church can do little, as it cannot get the ear of the frenzied crowd. A whole city must be challenged, halted, and made to hear above the din of self-interest the appeal of Jehovah. Even denominational effort is inadequate now. The times demand simultaneous movement and whole-hearted co-operation. The Episcopal Church stood aloof, and thus we were weakened. Oh, that the body of Christ could co-ordinate all its members to rescue the perishing! The Salvation Army and Volunteers of America rendered noble aid, and they, like all the church, will find the work easier now, as the entire public spirit has been leavened and the social order mellowed and bettered.

We are persuaded that Methodism should in the next decade devote her main energies to evangelism. Unless this is done we will see a sad declension. The Presbyterians note the signs of the times and are sending evangelists far and wide, at home and abroad taking the strongest men out of high pulpits as leaders. We have thirty men who could organize, with their singers, corps of revivalists to stir every large city to its depths, and join the other denominations in compelling this generation to hearken to the "Thus saith the Lord." Several of our Bishops and retired Bishops could serve God and humanity in this field if set apart for it, and kindle all over our land the glow that gilds the hills of Cambria.

THE FAMILY

WINSOME APRIL

EMMA A. LENTE.

Waywardest child of the year!
Lavish with smile and with tear,
Fickle and light as the wind,
Yet fairer each fancy we find.
Winsomest child of the year!
When her light footsteps draw near,
Violets hasten to bloom,
And gladness disperses the gloom.

Tenderest child of the year!
Her frowns not the weakest need fear,
For swiftly they pass, and she smiles,
And the heart of the watcher beguiles.
Listen, O Earth, for the feet
Of April, the winsome, the sweet!
Gladly we welcome her here—
Bonniest child of the year!

Poughkeepsie, N. Y.

Thoughts for the Thoughtful

If upon lips too close to dead lips leaning,
Songs be not found,
Yet wilt Thou know our life's unuttered mean-
ing:
In its deep ground,
As seeds in earth, sleep sorrow-drenched
praises,
Waiting to bring
Incense to Thee along thought's barren mazes
When Thou send'st spring.

— Lucy Larcom.

God holds you responsible for your nature
plus your nurture, for yourself plus
your possibilities. — M. D. Babcock, D. D.

Stride abroad with Jehovah! At first
you must toddle like a babe at His side,
but He will soon get you to walking like a
man. — Amos Wells.

What the coral reef is to the sweet islands
of the Pacific, protecting their dainty
tropic luxuriance from the mighty billows
of the ocean, that God's peace is to the
hearts that nestle within its enclosing
walls. — Rev. F. B. Meyer.

The widow's cruse of oil and barrel of
meal increased as she distributed them;
and a Christian's sunshine and happiness,
faith and hope, will be invigorated and
multiplied in proportion as he tries to
make others hopeful, trustful and happy.
— John Cumming.

One of the first flowers to bloom in the
spring is the hepatica or liverwort. The
chill of the winter was in the air and the
snows were hardly gone, when I saw some
beginning their growing amid the dried
leaves my stick had poked away. The
sturdy hope of the plant moved and helped
me. Never give up; keep alive and alert
even amid the dreariest scenes and times.
Chance will open somehow if you are get-
ting ready for it by the faithful daily duty.
— James Buckham.

Every hour of every day our discip-
le-ship is put to the test. The care we take
and the uses we make of our bodies, the
government of our appetites and passions,
the thoughts and feelings we cherish in
solitude, the tempers we exhibit to each
other, the principles and motives which
control us in industry, trade, and politics—
surely these have far more to do with mak-
ing and marring our character than our

theological speculations and our church
professions. — Amiel.

I picked up a lesson down to Redburn
t'other day that I sha'n't forget in a hurry;
'twas back in the winter. They had a
soup-kitchen, you know, down there. An'
one day when I was comin' along I saw
them comin' for their soup. There was the
boys and girls with their mugs and their
jugs, and in amongst them came up an old
grandmother, who looked as if she'd
plenty o' little hungry mouths at home,
an' she brought a great big pitcher. I
waited to see her come out again. The
mugs were filled, and the jugs were filled;
so I says to myself, "I wonder if she'll get
her pitcher full?" Yes, there it was full
to the brim, as much as she could
carry with both hands. So I came home
thinkin' about it. "'Tis a lesson for thee,
Dan'el," I says. "Why, thou'rt old enough
to learn it, too. Thou hast gone up to thy
Lord's storehouse with a mug, and thou
mightst ha' gone with a jug. A jug! yea,
thou might ha' gone with a pitcher an' it
would ha' been full. An' a pitcher needn't
ha' been all. If thou wilt go with a faith
so big as a horse an' cart thou shalt have as
much as thou canst carry." Let us have a
bigger faith, so big that it shall come to
take the blessed Lord as our all in all, fill-
in' all the heart an' all the mind an' all the
house. 'Tis too hard for us—but accord-
ing to our faith it shall be unto us. — Dan-
iel Quorn.

You take a seed from the basket, where,
with a host of its fellows, it has been su-
preremely happy. You carry it down to the
garden. You make a furrow, and drop it
in, and cover it. All is dark to the seed
now. It is all alone." It says, "Why this
strange experience? There is no sense in
placing me here in this dismal furrow. I
was happier in the basket." It germinates
and struggles upward, but each effort is
resisted by the earth packed upon it, and
then as it touches the point of light, a hard
crust of earth seems to be determined to
thwart its desire. It overcomes. It learns
new lessons as it struggles into growth. It
touches the light at last, only to find a
cloudy day; and the wind, blowing, bends
it until it is afraid for its life. Ah! it does
not yet understand why these things must
be, but he that planted it in the furrow does.
It is on its way through hardship to the
completion of life. In this, at last, it will
realize its purpose, and the thought of the
sower. So God plants us in the furrow of
life. To grow up through the experiences
of the days, is to realize, by much loss of
self, the thought of the Father, whose hand
drops us into our place and bids us grow.
— REV. I. MENCH CHAMBERS, in *Westmin-
ster*.

Mr. Ruskin, in his "Modern Painters,"
tells that the black mud or slime from a
foot path in the outskirts of a manufactur-
ing town—the absolute type of impurity
—is composed of four elements: clay,
mixed with soot, a little sand, and water.
These four may be separated each from the
other. The clay particles, left to follow
their own instinct of unity, become a clear,
hard substance so set that it can deal with
light in a wonderful way, and gather out
of it the loveliest blue rays only, refusing
the rest. We call it then a sapphire. The
sand arranges itself in mysterious, in-
finitely fine parallel lines, which reflect
the blue, green, purple, and red rays in the
greatest beauty. We call it then an opal.
The soot becomes the hardest thing in the
world, and for the blackness it had obtained
the power of reflecting all the rays of the
sun at once in the vividest blaze that any
solid thing can shoot. We call it then a

diamond. Last of all, the water becomes a
dew-drop and a crystalline star of snow.
Thus God can and does transform the slime
of the streets into pure and shining jewels
fit for His home in heaven. — Peloubet.

We would not have sorrow in our plan
if we shaped our own lives. It seems only
calamitous. It takes away our brightest
joys and breaks our sweetest happiness.
Can we think of any way in which the
work of sorrow may leave us better or
richer than if it had not come to us? We
know well that there are blessings we
never can reach unless we are willing to
pass to them through pain and grief. To-
day it may seem that it would be better if
we could miss life's sorrows and have only
joys; but when we get home we shall see
that the best days of all our years have
been the days we thought the saddest and
found it the hardest to pass through. Some
time we shall know that God has made no
mistake in anything He has done for us,
however He may have broken into our
plans and spoiled our pleasant dreams. —
J. R. Miller, D. D.

Long were the wintry days and cold,
No bloom could pierce the frozen mold,
Chill blew the gale o'er mount and wild.

But who remembers frost and snow,
When sweet today the south winds blow,
And birds are flying to and fro?

We hear the robin's flute-note clear;
It is the love tide of the year;
Soft shadows play on field and mere.

A vestal in her garments white,
The snowdrop gleams in purest light,
The crocus smiles in jewels dight.

Dear April, leading on to May!
Sweet Spring, up in her royal way!
No wonder earth is glad today.

— Margaret E. Sangster.

GRAVE CLOTHES vs. CORONA- TION ROBES

GRACE M. EVERETT.

AUNT HETTY was queer. She lived
all alone in a tiny cottage in the
outskirts of the village. She very seldom
went anywhere, and when she did she
never mingled with her fellow-men. So
it came about that scarcely any one knew
her except by sight. Occasionally strange
rumors were circulated about her, but for
the most part the villagers left her se-
verely alone.

However, one chilly afternoon in
March, Sister Ruth passed her solitary
abode. Everybody called her "Sister,"
she was so friendly.

"I'll just drop in a minute and see
Aunt Hetty," she said to herself. "I'm
sure it can't do any hurt."

She entered the tiny yard and knocked
at the front door.

"Come in," said a voice.

Sister Ruth opened the door and en-
tered a bare, cold room. Aunt Hetty
was sitting by the only window sew-
ing.

"Good afternoon!" said the visitor.

"How d'ye do?" replied the hostess.

"I thought I'd come in and see you a
few minutes."

"Kind of you. Take a chair," said
Aunt Hetty, without rising, or even drop-
ping her sewing.

"It is very chilly out, isn't it?" re-
marked Sister Ruth.

"Haven't been out, so I don't know."

As the prospect was not very encouraging in that direction, Sister Ruth dropped the ordinary line of conversation, and began anew.

"What are you making?" she asked.

"Grave clothes," was the reply.

"Oh!" murmured Sister Ruth. As she was wondering what she would better say next, Aunt Hetty resumed:

"Beautiful, isn't it?" she said, holding up a richly-embroidered garment.

"Yes," said Sister Ruth.

"I've worked and saved and sacrificed to get it," said Aunt Hetty. "I haven't had much in this life, but I'm determined to have a decent burial."

She stopped, but Sister Ruth did not say anything, so she continued after a moment:

"It's time you were planning for your grave clothes. It's better to get them early, and then you're safe."

Sister Ruth saw her opportunity. "I'm so busy preparing my coronation robes that I haven't any time to give to grave clothes," she said.

"Coronation robes!" ejaculated Hetty. "What do you mean? You're not a queen, and you never expect to be."

"I meant what I said," was the reply.

Meanwhile Sister Ruth had taken out a small Bible. She always carried one tucked away in some secret place; she said she never knew when she might need it. Now she turned deftly to the seventh chapter of Revelation and read: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

She closed the Bible, and said: "I expect to be present at that gathering. It says that the multitude were arrayed in white robes. It is taking so much time for me to get my robes ready, or to get myself ready for the robes (it doesn't matter which way you put it), that I haven't much time for anything else." Then she leaned forward earnestly and whispered: "Aunt Hetty, are your coronation robes ready?"

"I'm afraid not," she replied. "I haven't thought much about them."

"Isn't it time you were thinking about them?" asked her visitor. "They are more important than grave clothes. These," laying her hand upon her hostess' work, "will only be used for a few hours, but you will wear your coronation robes through all eternity."

"If I'm there," said Aunt Hetty. "I'm not on very good terms with the King."

"Then that is the all-important matter. Delay no longer to make friends with Him. He has sent you many invitations, and I guess you have kept Him waiting a good while for a response."

"Nigh on to fifty years," said the old woman.

"Do not keep Him waiting any longer, will you?"

"No," said Aunt Hetty, "I'll accept His invitations tonight."

Aunt Hetty was different after that. The grave clothes were neglected and

finally laid away entirely, although they did not have as much trimming as Aunt Hetty had at first intended. When the weather permitted she was found among the worshipers at the village church. In the summer when Mary Ann was sick she received a large bunch of old-fashioned flowers. When she asked who brought them they replied: "Why, Aunt Hetty." And when there was a death in the Montgomery family, she went and asked if there was anything she could do. "Sewing, washing, scrubbing — anything that will help," she said. And they were very glad to accept her services.

When people began to express surprise at the change in her, she simply replied: "I'm making my coronation robes." They were more bewildered than ever, but asked no more questions, and she offered no further explanations. So no one ever knew the cause of the change; but many rejoiced in the result.

Westerly, R. I.

INDIAN-DIVERS

O Lord, for the thousand thousandth time
We come to Thine house to pray,
And offer Thee up our hearts and wills,
Just as on yesterday.
God, is Thy patience infinite
With us, who are made of clay?

And the gifts we are ready to offer Thee,
(Lord, dost Thou also know?)
Ere the day is over, we take away
And on other gods bestow.
God, is Thy patience infinite
With our littleness here below?

Yet still in Thine all-forgiving love
Thou bidst us come, and then
Freely receivest the sullied gifts
We offer Thee once again.
God, is Thy patience infinite
With the wavering wills of men?

— CONSTANCE JOHNSON, in *Harper's Weekly*.

MISS GORDON'S APRIL FOOL GRACE JEWETT AUSTIN.

"YOU will like every teacher but one, and she is on our hall, more's the pity!"

"Now, Cora, it's too bad to tell Miss Fairmont such a thing. But really we do love all the teachers except Miss Gordon, and we simply cannot bear her."

"But what is the matter with her? What does she do?"

"Oh, she's just depressing, that's all. She looks just as cheerful as a weeping willow, talks in a melancholy tone, and dresses like a — a saint!"

"Perhaps she isn't well," suggested the new girl, but this was met with scorn.

"She drags her botany class miles after they are ready to drop." "Every day she gets up at five, and goes walking in every sort of weather." "And I never heard of her having even a headache," announced Cora. Just here the warning bell for tea rang, and there was a general scattering.

Alice Fairmont made her preparations in a thoughtful manner, and remarked to Cora: "I believe I'll 'suspend judgment' about Miss Gordon."

It is pleasant when a new girl comes to a small boarding-school in the middle of the year, that is, if she is the right kind of a girl. She is taken into the hearts of

girls and teachers at once, and has the best of times. That night, at retiring hour, Alice caught Cora by the arm and skipped with her across their bedroom, exclaiming: "I feel as if I were a new baby, or a flying machine, to attract so much attention!" There had been a light tap at their door which they did not hear, and, as the door opened, Alice nearly danced over a little gray lady. At least, that was Alice's first impression — gray gown, gray hair, gray eyes.

"Oh, I beg your pardon!" she gasped, while Cora retained presence of mind enough to say: "Miss Gordon, this is my cousin, Miss Fairmont."

A wan little smile appeared on the teacher's face as she greeted the new student, then she made her stereotyped remark:

"Retire quietly to rest, young ladies. Good-night."

"There!" whispered Cora, when the door closed. "Didn't I tell you?"

"Ye-es, she isn't exactly flexible, but I'm going to wait."

"Flexible! About as much as a lighting-rod. But good-night, or she will come again."

The short winter days passed quickly, and Alice felt she made little progress in her study of Miss Gordon. She was just as cold and uncompanionable as the girls had said. The first bit of encouragement came one day in March, when Alice and Miss Gordon were waiting together in the social hall for the elevator. It was long in coming, and they sat down on a sofa.

"You will not mind if I open my letter, Miss Gordon? It's from my father, who is visiting in Scotland, and I can hardly wait to hear from him."

Miss Gordon inclined her head, and the eager girl read on, not noticing that a little card had fallen to the floor and been picked up by the teacher.

"I send you a bit of pressed heather which Miss Ailie wished to give you," read Alice, and looked up to wonder where it was, when a glance at Miss Gordon made her eyes open in astonishment. Her teacher's cheeks were flushed and her eyes shining, while in her hand she held a little card with a pressed purple spray upon it.

"Is that?" — began Alice, and paused.

Miss Gordon moved hastily. "Excuse me, Miss Fairmont. This is your heather. It fell to the floor." She rose, saying, in her usual manner: "I will walk up, and not wait for the elevator." She turned away, but, looking back, said: "My people were from Scotland."

Alice ran down her corridor and found her room full of girls, each with cocoa cup in hand, while Cora was working over the chafing-dish with an anxious pucker in her forehead.

"What do you think, girls? Miss Gordon is a *Gordon*! Don't you remember, 'Gay go the Gordons to a fight,' and Chinese Gordon, and that lovely Gordon-plaid ribbon papa sent, and all? Her people came from Scotland, and she looked just alive when she told me."

Alice paused for breath, and to get sympathy, but she did not receive much. They had not seen the glow upon Miss Gordon's face.

"Well, if she's a Highlander, I'll take plain American," murmured Cora, as she poured vanilla into the fudge.

"And it's up with the bonnets of bonny Dundee!" trilled Mary West.

Alice turned in wrath.

"No, ladies — no fudge nor cocoa for me, thank you! I prefer the company of the encyclopedia." And in spite of their calls to return, she started for the library to trace her father's route of travel and read about its localities. Round the corner she ran

squarely into Josy, the little maid and errand girl of the principal.

"O Miss Fairmont! I was coming for you. Mrs. Morris wishes to see you."

This was the first time Alice had been summoned to the office, and her heart gave a little flutter. But Mrs. Morris greeted her in a kindly manner that relieved her fears at once. The matter of business was soon settled, then the principal said:

"I am not busy just now. Suppose we chat awhile, and get better acquainted. And I want to hear of your father's travels. Years ago we were schoolmates."

From Scotland it was an easy step for Alice to her new interest in Miss Gordon, and here she found the sympathy that was lacking in the girls.

"Poor Miss Gordon is almost without kinstolk in the world, and does not make friends readily, but she is true-hearted and an efficient teacher. I think you can appreciate her better than the younger girls, Alice. I have induced her to go abroad for the summer, thinking it will do her good, and she will join a pleasant party, the first of May."

Alice realized how the thought of Miss Gordon abroad would amaze the girls, and asked eagerly: "Is that a secret, Mrs. Morris?"

The principal hesitated, and looked at Alice thoughtfully.

"I think I will leave it to your judgment."

That was all, but it was enough to send Alice back slowly to join the lodge party, and this time she did not open the door all ready to proclaim her news. The girls were in excellent humor, for the fudge was in just the creamy sugary state that is best. Alice was glad to take some, but she was so sober that the girls began to joke her. All at once she sprang up like her own gay self.

"Want to hear a story, girls?"

"Real or made up?"

"A little of both, perhaps. Anyway, here it is: Well, once upon a time there was a — a Princess, and she was really sweet and good and beautiful. But all her subjects wore black glasses, and they thought she was solemn and horrid. Now one day she called them together and told them she was going on a journey. And they bowed, and did not say a word, and in their hearts they thought how glad they were. But after she was gone their glasses were blacker than ever, and they found to their surprise she had been a real light and help and joy to them. And they were just as sorry as they could be they hadn't told her they should miss her. Now that's all."

"But what does it mean, Alice? You said it was true."

"So it is, but it's a riddle. Maybe you can guess it, or I'll tell you one of these days."

"O Alice, that's not fair!" "I just hate riddles."

But the sphinx could not shut her mouth more tightly about her riddle than Alice did, for a week to come. Then one morning each girl on the corridor found a note tucked under her door:

Please come to my riddle-party this afternoon at four.

ALICE FAIRMONT.

It was a merry company that gathered in No. 37 that afternoon; and for a time it seemed like any spread, as the chocolate was poured and the cracker boxes and fruit were passed.

"I'm provoked at Alice," Cora declared. "All this week she has been making something, and I've never had a peep at it. My birthday doesn't come till August, so

it isn't for me, and I think she might show it."

"The time has come, the walrus said,"

quoted Alice in a solemn voice.

"To talk of many things;
Of shoes — and ships — and sealing wax,
Of cabbages — and kings."

"Oh, yes, the 'riddle-party!' Now we're going to hear about the Princess."

Alice went to her drawer and took out a perfect little mail bag, made of khaki instead of leather, with flat brass buttons for nails, and a real padlock.

"What a dear bag!"

"Did you make it yourself?"

"Is it for the Princess to take on her journey?" Alice gave an eager look at the quiet girl who asked the last question.

"I think you're surely 'warm,' Marion. Yes, it is for the Princess." Then while the girls sat around in a circle on the floor, with the quaint bag in her hand as a text, Alice told the story she had learned from Mrs. Morris, and proposed they fill the bag with steamer letters and little gifts of use to Miss Gordon on her trip.

"May I have the floor, Miss President?" exclaimed Cora, jumping up from it at the same time. "Please, miss, I think you've found a very cunning way to get round us all, and down inside my conscience I know you're right. But I'll take hold of it, on just one condition."

"And that is?"

"I suppose it's wicked, but I'd like to April fool her. I wanted to last year, and year before, but my good angel wouldn't let me. But this is too good a chance to lose. So if you'll let us get it ready and then make an April joke out of it, I'll say yes, in a minute."

The thought of fooling staid Miss Gordon seemed to hit the fancy of the roomful at once. Alice looked a bit worried, but Cora threw her arms around her and whispered: "I will not let them do a thing you disapprove, dear." So the plan was settled.

Pretty letters, sealed and ribbon-tied; lace edged handkerchiefs; a fountain pen; a parcel containing a small silk American flag, marked, "To be opened July 4;" pictures of school scenes, and other little gifts soon filled the bag, and the fateful day had come.

Miss Gordon felt unusually weary that night, and scarcely could eat her supper. The girls had seemed restless all day, and she felt they were more unfriendly than ever. She had just settled herself to her evening work, with a pile of astronomy papers to be corrected, when there was a rap, and Maggie, her waitress, came in.

"Shure, Miss Jeanie, ye didn't ate a bite o' supper, an' its raw with this fluster o' snow in the air. Now take just this little bowl of broth, an ye'll feel like that new woman they tells about."

"How good you are, Maggie!" and Miss Gordon tasted a few spoonfuls, when at the door there sounded what was more of a thump than a rap. Maggie opened the door, and no one was to be seen, but on the threshold lay a great parcel wrapped in a brilliant red paper. Maggie brought it in with an expression of disgust on her honest face.

"Shure, Miss, don't open it. It's one o' their pesky April Fool jokes. They've been at it all day. That minx, Cora, gave me some candy this mornin' that was bitter as gall. But then, 'tis she that gives me enough other days to make up."

Miss Gordon looked at the package sadly. This was an affront they had never tried before. She felt tempted to tell Maggie to carry it down to the furnace; but, after all, perhaps that was not the better way. She tried to laugh.

"Oh, we'll open it, Maggie! Perhaps I shall have some pepper candy, too."

Under the red paper was a newspaper, and still others followed, while with every wrapping Maggie's wrath increased. But at last, to their surprise, came a covering of white tissue, tied with a delicate purple ribbon of the real heather color. Miss Gordon looked startled.

"Why, Maggie, here is a card!" She little knew how much consultation had taken place before that message was finally written:

"Wishing Miss Gordon a delightful journey, and a safe return to the naughty girls of Corridor B."

"Hurry, Miss Jeanie, an' open it. I'm killt wid wonderin'!"

At last came into view the little mail-bag, securely locked, but its key tied on by a bit more of the heather ribbon.

"Fwat is it?" Maggie asked, in astonishment.

But Miss Gordon knew, and the delicacy and thoughtfulness of the gift so overcame her that a few tears fell on the khaki.

The company of conspirators were gathered in Cora's room, when there came a tap which they knew was Miss Gordon's. But when the little gray lady came in, they scarcely recognized her. She had what Alice called "the heather look" in her eyes, and it was a new voice that said:

"My girls, I think there was never in the world such a happy April Fool as I am!"

Bloomington, Ill.

"Like as a Father"

THE life of a beautiful girl was nearing its close. The busy father, active in legal and political life, made short visits to his office to perform the most necessary duties, and hurried home again day by day to be near her in her last days. He spent every possible moment in granting her every wish, and it was a comfort to him that his daughter was finding in her religion a source of strength that robbed approaching death of terror. He was an upright man, but one from whose busy life religion had been crowded out.

One day, as he sat by the bedside, his daughter asked him to read to her. He found a magazine, and read some bright bits of poetry and fiction. It pleased her, but she wanted something else.

"Father," she asked, "will you get my Bible and read from that?"

"Certainly, my dear," he answered, and was rather glad than otherwise of her request.

He was a strong man, with a clear voice and with a good degree of self-control. He had mastered his own feelings in these days of patient and affectionate ministrations that he might bring to the sick room every element of cheer that was possible. And now he began, calmly and quietly, to read the Sermon on the Mount. He knew where to find it, and he knew that it was good, and he read with a growing appreciation of its beauty and its sublimity.

But the daughter grew more and more restless.

"Don't you like it?" he asked.

"O father," she exclaimed, "it isn't that I want, about our righteousness exceeding that of the scribes and Pharisees! Can't you find the place where it says, 'Like as a father pitieth his children, so the Lord pitieth them that fear Him?'"

His voice trembled a little, but he said, "I will find it," and he turned to the concordance in the back of the Bible. But when he found the place and began to read

"Like as a father," he could bear no more. "O my child," he cried, "if God cares for you as I do" —
He bent over the bed and wept.
"It is the verse we both need," she said, softly, after a few minutes.
And he knelt beside the bed and said:
"Yes, my dear, that is the verse for us both." — *Youth's Companion*.

BOYS AND GIRLS

SPRING HAS COME

Hark! I hear the gentle rain,
Tap! Tap! Tap!
Knocking at the window pane,
Tap! Tap! Tap!
Don't you know the Spring is here?
It's been whispered far and near,
Soon the flowers will appear,
Tap! Tap! Tap!

Hark! I hear the sweetest call
Wake! Wake! Wake!
To the flowers one and all
Wake! Wake! Wake!
Time to lift your sleepy heads,
Time to get up from your beds,
Wake! The Spring with gladness treads,
Wake! Wake! Wake!

— Sara E. Branwood.

THE SUNSHINE GIRL

ONE day everything seemed to go wrong with Helen. To begin with, when she got up in the morning she put the left shoe on the right foot, then she tangled the shoe laces and broke one in her hurry.

She was late for breakfast, so her oatmeal was cold. And just as she was ready to go to Nannie Gray's to play for an hour it began to rain, and she had to take off her hat and jacket and stay at home.

"There never was such a day!" she cried. "Everything is wrong."

"I'll tell you how to make everything right," said her grandfather.

"How, grandfather?" asked Helen, who felt quite sure that he could do almost anything.

"Just be a sunshine girl," he answered.

"A sunshine girl — O grandfather, how can I? It's raining."

"The rain needn't make any difference with you," he replied.

"Well — I'll try — to be a sunshine girl." Helen spoke doubtfully. "How do I begin?"

"First you learn the rule for sunshine. Get your slate and write it down."

Helen took her slate and pencil, and he told her to write:

"When things go wrong, smile, and find a better way."

Helen was smiling already; that came easy enough, for no one was ever very gloomy where her grandfather was.

"I can't go to play with Nannie, 'cause it's raining, but I can do something better right now," cried Helen, when she had finished writing. "I can begin a birthday present for grandmother, and you can take it home to her next week when you go."

"Of course I can; that just the thing for you to do."

"And do you s'pose she'd like a motto

painted with pretty letters on bristol board?" asked Helen.

"I s'pose she'd be delighted," replied her grandfather. "And if you paint it I'll have it framed."

And the motto that Helen chose was:
"When things go wrong, smile, and find a better way."

After that, when things did not go right, Helen would smile and look for a better way, and she almost always found it, too.

It was such a simple rule, not a bit hard to remember, and because Helen thought about it and put it into practice she earned the name that grandfather gave her, and in time her mother and father and even big brother Harry called her "the Sunshine Girl." — BESSIE R. HOOVER, in *Sunday School Advocate*.

JOHNNIE'S BEDTIME

AT half-past eight mother always said, "Come, Johnnie, it is time to go to sleep."

And sometimes Johnny said, "I don't want to," or, "Wait a minute," or, "I'd rather not." And sometimes (it grieves me to tell) he puckered up his face and frowned, while little, angry tears stood in his eyes. But all these things never made any difference. Mother was firm; and at half-past eight Johnnie went to bed, whether glad or sad.

One day Johnnie was five years old. For a week he had been thinking of the happy day; and, when he woke on the glad morning, his mother kissed him and said fondly, "Many happy returns, my son!" Johnnie did not know what she meant, but he knew it must be nice.

"Come, dear, let us go and see what papa has for Johnnie's birthday."

So, when he was dressed, they went downstairs and found a train of cars and a wagon and a hobby-horse and a great many other things that Johnnie had wanted very much. He nearly forgot about his breakfast, he was playing so busily, and mother said:

"Johnnie is so busy he forgets about his breakfast. Tonight he will forget to go to bed, for he is to stay up just as long as he likes on his birthday."

"Oh, goody!" Johnnie shouted in great glee. All day he kept thinking about it. How nice it would be to stay up like a man till ten or eleven, and not have to be bundled off like a baby at half-past eight!

In the afternoon a few of Johnnie's friends came in to give him a surprise. They romped and played, and Johnnie was the life of the party. After they went away, Johnnie was very quiet, somehow; but he would not have yawned or blinked for anything. You see, it was his birthday, and he was going to stay up just as long as he wanted to. At supper papa began to tease him.

"Well, young man, you look sleepy." Johnnie frowned, and mother shook her head and smiled.

"Why, the idea! Johnnie is wide awake. He will keep us up late tonight, I know."

Johnnie had a play with his toys again when the meal was over. He wasn't as lively as in the morning, that was true, but still he kept busy. Somehow, though,

he tired very quickly of each game. At last, when papa could think of nothing new to play, Johnnie said:

"Let's play train on the lounge."

"Very well: what shall I be?"

"You be the engineer, and I'll ride."

So they put a chair at the head for the engine, and papa sat down. Then Johnnie climbed up on the lounge to ride. For awhile he shouted gayly, and tooted and ding-donged and made all the train sounds he could think of, but gradually he grew quiet. Papa looked around, and Johnnie was fast asleep. The clock was pointing to twenty minutes of nine. The engineer picked up his little passenger and carried him to bed. When Johnnie was undressed and tucked in snugly, he began to talk in a very sleepy voice without opening his eyes. Papa smiled. It was plain that Johnnie did not know where he was, for this was what he said: "Papa, I'm playing this is the sleeping car." — CAROLINE MILES, in *Presbyterian Banner*.

Mary Had a Little Lamb

THE "Mary who had a little lamb" was a Massachusetts little girl. The lamb was thrust out of the pen by its unnatural mother. Mary took care of it, and it became a great pet.

One day, when the lamb was to be taken to the pasture, no lamb was to be found. Hearing Mary singing on her way to school, her pet had quietly trotted after. On reaching the door, Mary carried it in and hid it in her desk. There it lay perfectly quiet, covered with Mary's shawl, until Mary was sent to her spelling class. The lamb trotted after, and, as children then were very much like children now, of course they laughed. The teacher reproved Mary, until she explained the situation, when she allowed her to take her pet home.

It happened that on that morning a young man named Rawlston, who was preparing for Harvard, was at school. A few days later he produced three verses of the poem. How they came to be published is not known. The young man died soon after, not knowing of the immortality of his verses.

Mary's lamb lived many years, and finally came to its death at the horns of an angry cow. — *Presbyterian*.

A Physiological Discovery

LITTLE Mildred had had a nightmare, and was telling the family about it the next morning.

"When I woke up," she said, "I was still scared, and my heart was beating a tattoo!"

Here her elder sister interrupted. "How could your heart beat a tattoo?" she asked, sarcastically.

"I guess it could do it on the drums of my ears, couldn't it?" demanded Mildred, indignantly. — *Youth's Companion*.

What's in a Name?

IF IT'S

"FERRIS"

ON A

HAM or BACON

IT'S A

Guarantee
of Quality!

THE SUNDAY SCHOOL

REV. W. O. HOLWAY, D. D., U. S. N.

Second Quarter Lesson III

SUNDAY, APRIL 16, 1905.

JOHN 12:1-11.

THE SUPPER AT BETHANY

I Preliminary

1. GOLDEN TEXT: *She hath done what she could.* — Mark 14:8.
2. DATE: April, A. D. 30.
3. PLACE: Bethany.
4. PARALLEL NARRATIVES: Matt. 26:6-13; Mark 14:8,9.
5. HOME READINGS: Monday — John 12:1-11. Tuesday — Mark 14:10. Wednesday — Luke 7:36-50. Thursday — Luke 10:38-42. Friday — Luke 17:11-19. Saturday — Psa. 103:1-12. Sunday — Psa. 116:1-14.

II Introductory

Jesus was in Bethany. There He spent in quiet the Sabbath, "the Great Sabbath," as the Jews call it, the Sabbath before the Passover. And there, after sunset, a feast was spread for Him and His disciples in the house of one "Simon the leper" — apparently the home of Martha and Mary, since both were present, and Martha "served." Their brother Lazarus was also there.

The Bethany feast was a fragrant one — made perpetually so by an act of pure, whole-souled love. Mary, following the impulse of gratitude for her restored brother, and of devotion to his Deliverer and her own adorable Lord — perhaps, also, with an intuition of His approaching fate — had provided an *alabastron* of Indian spikenard, royally rich and costly; and when the fitting moment came, and her feelings could be no longer restrained, she approached the couch on which Jesus reclined, and, quickly breaking the seal of the flask, poured the precious ointment without stint upon His head and feet; then, forgetful of the company present in the ecstasy of the moment, she wiped the sacred feet with her long hair, while the exquisite perfume pervaded the room and filled the house with fragrance.

An act so unexpected and so prodigal would, of course, be criticised. Indignant murmurs came from some of the apostles, and the accents of the treasurer, Judas, were especially sharp in condemnation. A pound of spikenard! More than three hundred pence in value wasted in a moment! Was there ever an act so outrageously extravagant? Think how many poor that sum would feed and clothe! But a voice was heard that hushed the murmurs and vindicated Mary, who, in the greatness of her love, had not stopped to calculate the value of her gift, or to foresee the stormy criticisms which it would excite: Do not trouble her. It is for My burying. She hath wrought a good work on Me. The poor are always with you; but Me ye have not always. She hath done what she could. Her act shall be known as a memorial of her wherever this Gospel is preached throughout the whole world.

Meantime a gathering of a very different kind was being held in Jerusalem. The chief priests in secret conclave were busy devising some scheme by which they could, with least disturbance, entrap and

kill the Man whose miracles and teachings were fast winning the faith of the nation. They had decided to include Lazarus also in their conspiracy; for they knew very well that members of their own party had gone to Bethany to gratify their curiosity by looking with their own eyes on a man who had been dead four days and was now living, and at the great Prophet who had summoned him from the tomb; and curiosity was leading to belief.

III Expository

1. Then Jesus — R. V., "Jesus therefore." Six days before the Passover — on the Sabbath (Saturday) before the Crucifixion. Came to Bethany. — We learn from the other Evangelists what a caravan of Passover pilgrims had attended Him, and what enthusiasm His miracles and teachings by the way had excited. Where Lazarus. — The prominence of Lazarus in bringing the Jewish hatred against Jesus to a crisis, is especially noted by St. John. Which had been dead — omitted in R. V.

2. They made him a supper — on the Sabbath evening; a sort of public feast or banquet, it would seem, "in the house of one Simon the leper" (Matthew and Mark). Nothing is known of Simon. His leprosy had probably been cured by our Lord. According to one tradition, Simon was the father of Lazarus and the sisters; according to another, the husband of Martha. Martha served — true to her character in John, as she is in Luke (10:38-42). Her devotion expressed itself in serving; Mary's in anointing. Lazarus... sat at the table (R. V., "sat at meat") with him. — He probably reclined next to Jesus, and was the most prominent of the home guests present.

3. Then took Mary — R. V., "Mary therefore took." A pound of ointment of spikenard, very costly (R. V., "very precious"). — According to the parallel accounts, it was contained in an alabaster flask, which, says Pliny, resembled in shape a closed rosebud. It held a "pound," or "litra" (a Roman pound, about twelve ounces). The spikenard, or pure, liquid nard, unadulterated, was made from a rare fragrant gum, of the valerian family, imported from Arabia, India, and the Far East. Judas reckoned the value of the amount used at from \$45 to \$50 — a large sum for those days, equal to a year's wages of a working-man; in our day it would be valued at from \$350 to \$600. Says Peloubet, quoting from the American Cyclopædia: "Compare the attar of roses, made at Ghazipoor in Hindustan, and which requires 400,000 full-grown roses to produce an ounce, and which sells, when pure, in the English warehouses as high as \$100 per ounce, or \$1,200 for as much as Mary's pound of ointment." Anointed the feet of Jesus — also His head (Mark 14:3). She broke the seal, and poured out freely the delicious ointment, first on His sacred head, then upon His feet, the double act showing the highest honor. Wiped his feet with her hair — using her chief ornament in lowliest service, counting nothing too dear or precious wherewith she might honor Him who had been so much to her. The house was filled with the odor, etc. — About half a century had passed, and yet the Evangelist had not forgotten this.

Her faith made it a twofold anointing — that of the best Guest at the last feast, and that of preparation for that burial which she apprehended was so terribly near. And deepest humility now offered what most earnest love had provided, and intense faith, in view of what was coming, applied. And so she poured the precious ointment over His head and over His feet; then,

stooping over them, wiped them with her hair, as if, not only in evidence of service and love, but in fellowship of His death. And the house was filled — and to all time His house is filled — with the odor of the ointment (Edersheim).

4, 5. Then saith one of his disciples. — R. V. transposes the verse as follows: "But Judas Iscariot, one of his disciples, which should betray him, saith." According to the parallel accounts the disciples "had indignation," but John is more accurate. He remembers that it was Judas who began it all, and was conspicuous for his angry censure, the others merely catching the contagion from him. The first question was: "Why was this waste?" (Mark 14:4.) All such sacrifices, in the eyes of the world, in the eyes too of frigid disciples, are accounted as acts of culpable squandering; simply because the self-forgetful love, which is the impelling motive and gives it all its value, is overlooked, or not properly estimated. Why not sold for three hundred pence? — It was Judas who ciphered the value. Given to the poor — a shallow pretence on Judas' part, as we shall see in the next verse. The Judas protest, however, has not died out. Still men complain that Christian money goes to support missionaries, convert heathen, distribute Bibles, etc., which might be given to the poor.

6. This he said, not that (R. V., "not because") he cared for the poor. — All this professed concern for the poor was sheer hypocrisy. He was a thief — "essentially dishonest; covetousness was the underlying master passion of his soul" (Edersheim). It angered him that he could not handle the *denarii* which that ointment would bring. Had the bag, and bare what was put therein (R. V., "having the bag, took away what was put therein") — was a secret purloiner. Judas was a sharp business man probably, and therefore had been entrusted with the management of the common purse, which was replenished with the contributions of the well-disposed.

Mark the striking contrast between the money-box of Judas and the alabaster box of Mary; his thirty pieces of silver and her three hundred *denarii*; his love of money and her liberality; his hypocritical profession of concern for the poor, and her noble deed for the Lord; his wretched end and her blessed memory throughout the Christian world to the end of time (Schaff).

7. Let her alone; against the day, etc.,

That Tired Feeling

Is a Common Spring Trouble.

It's a sign that the blood is deficient in vitality, just as pimples and other eruptions are signs that the blood is impure.

It's a warning, too, which only the hazardous fail to heed.

Hood's Sarsaparilla and Pills

Remove it, give new life, new courage, strength and animation.

They cleanse the blood and clear the complexion.

Accept no substitute.

"I felt tired all the time and could not sleep. After taking Hood's Sarsaparilla a while I could sleep well and the tired feeling had gone. This great medicine has also cured me of scrofula." Mrs. C. M. Root, Gilead, Conn.

Hood's Sarsaparilla promises to cure and keeps the promise.

(R. V., "Suffer her to keep it against the day of my burying") — words which were probably intended to be enigmatical, and to recall the attention of the company from the woman, shrinking and distressed at the harsh criticism of her conduct, to Himself and His approaching fate; and yet in such a way that His meaning should be some what veiled. Lange construes the words: "Leave her this, do not grudge this, that she kept it and is even now saving it from your bag for the anointing of My body unto death." In the other accounts Jesus says: "She hath wrought a good work on Me." "It was happy for her," says Burkett, "that she had a more righteous Judge than murdering Judas."

8. For the poor ye have always with you. — The contrast is with the last clause — "Me ye have not always." Whereas the care of the poor would be a daily concern till the end of time, the opportunity of "wasting money" on Him was narrowed to but a few hours. Further, the love that lavished its gifts upon Christ would be the only love that would truly provide for the poor.

To relieve the wants of many is intrinsically better than to anoint the head and feet of one. But if that one is the incarnate Son of God about to suffer for the sins of men; if the same opportunity of testifying love to Him will never be repeated; and if that love can be emphatically testified by action, or by any other costly outward application, it would be right to make it, even if the poor must lose or suffer so much for it (Alexander). — Christ, who became poor that He might make many rich, teaches that there are more ways of doing good than almsgiving. All heavenly charity is not bound up in bags of flour. Try to measure the amount of bread which would have been provided by the 800 pence with the fragrance that was exhaled from this woman's deed into millions of weary hearts among the poorest of the poor (Ker).

9. Much people of the Jews therefore knew — "the common people therefore of the Jews learned." By "the Jews" in this Gospel the opponents of Jesus seem to be invariably meant. The lower class of these appears to be here referred to. That he was there — that Jesus was at Bethany, and that a feast was being given in His honor, at which Lazarus was present. The house therefore was thronged with curious spectators from Jerusalem, who came for the double motive of seeing a man who had been raised from the dead as well as Him who had raised him.

10, 11. But the chief priests — who, being of the Sadducean party, and therefore disbelievers in a resurrection, would naturally regard Lazarus with peculiar aversion. Consulted — R. V., "took counsel." Might put Lazarus also to death. — He was a sort of living miracle. It was useless to destroy the worker unless they also destroyed this monument of His work. Many of the Jews — many of their own adherents. Went away and believed — or, to keep the imperfect tense in the translation, "were going away and believing."

IV Inferential

1. Love counts no cost.
2. What we spend on Christ is not wasted.
3. Hypocrites can always see some thing to censure.
4. Christ will not desert His friends.
5. The full significance of a loving act may not be seen even by ourselves.
6. Covetousness is an imperious passion; to gratify it men will barter honor and even life.
7. "Christ trusts a thief with His money, because He sets no value upon it; but He keeps souls in His own custody" (Quesnel).
8. Our Lord knew Judas was a thief,

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58 COTTAGE ST., MELROSE, MASS.

DEAR SIR: Jan. 11, 1904

Ever since I was in the army I had more or less kidney trouble, and within the past year it became so severe and complicated that I suffered everything and was much alarmed; my strength and power were fast leaving me. I saw an advertisement of Swamp Root, and wrote, asking for advice. I began the use of the medicine, and noted a decided improvement after taking Swamp Root only a short time.

I continued its use, and am thankful to say that I am entirely cured and strong. In order to be very sure about this, I had a doctor examine some of my water today, and he pronounced it all right and in splendid condition.

I know that your Swamp Root is purely vegetable, and does not contain any harmful drugs. Thanking you for my complete recovery, and recommending Swamp Root to all sufferers, I am,

Very truly yours,

I. C. RICHARDSON.

Swamp Root is not recommended for everything, but it promptly cures kidney, liver and bladder troubles, the symptoms of which are, obliged to pass your water

SPECIAL NOTE. — In order to prove the wonderful merits of Swamp Root, you may have a sample bottle and a book of valuable information, both sent absolutely free by mail. The book contains many of the thousands upon thousands of testimonial letters received from men and women cured. The value and success of Swamp Root are so well known that our readers are advised to send for a sample bottle. In sending your address to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say you read this generous offer in ZION'S HERALD. The genuineness of this offer is guaranteed.

frequently night and day, smarting or irritation in passing, brick dust or sediment in the urine, headache, backache, lame back, dizziness, poor digestion, sleeplessness, nervousness, heart disturbance due to bad kidney trouble, skin eruptions from bad blood, neuralgia, rheumatism, diabetes, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh, sallow complexion, or Bright's disease.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-



four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys need immediate attention.

Swamp-Root is pleasant to take, and is for sale the world over at druggists in bottles of two sizes and two prices — fifty cents and one dollar. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp Root, and the address, Binghamton, N. Y., on every bottle.

and yet tolerated him; giving him a chance to the very last to repent.

9. Had not Judas murmured, the value of Mary's offering might not have been known.

19. The miracles that lead some to believe, lead others to hate.

V Illustrative

1. Her eyes are homes of silent prayer.
Nor other thought her mind admits
But, he was dead, and there he sits,
And He that brought him back is there.

Then one deep love doth supersede
All other, when her ardent gaze
Reveres from the living brother's face
And rests upon the Life indeed.

All subtle thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Saviour's feet
With costly spikenard and with tears.

Thrice blest whose lives are faithful prayers,
Whose loves in higher love endure;
What souls possess themselves so pure,
Or is their blessedness like theirs?

(Fennyson.)

2. And what is the lesson, or true import,

of this so much-commended example? What but this? — Do for Christ just what is closest at hand, and be sure that you will so meet all His remotest or most unknown times and occasions. Or, better still, follow without question the impulse of love to Christ's own person; for this, when really full and sovereign, will put you along easily in a kind of infallible way, and make your conduct chime, as it were, naturally with all God's future, even when that future is unknown; untying the most difficult questions of casuistry without so much as a question raised (Bushnell).

For Over Sixty Years

MRS. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

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Epworth League Column

Unique Plan of Entertainment

THE Denver Convention committee has originated a plan for the pleasure and entertainment of convention visitors that is the most novel and delightful of any ever formulated by a convention city. The Denver committee is organizing State clubs of Denver people who come from States further East, and these clubs will greet the delegation from "the old home State," and give them social rallies and special forms of entertainment. The visitor can find just who has come from his own State to Denver, and the Coloradoan can find who of his friends has come to the convention. Denver is filled with folks who came from States further East, and over 5,000 names were handed in the first week. The whole city has taken up the plan with enthusiasm, and the membership in these clubs is not limited. When the delegation from New York, or Maine, or Indiana, or Illinois, arrives, it will be met by a delegation of former residents, and there will be revival of old associations, a renewal of old association memories, and a friendly, hearty greeting of fellow-citizens from the home State.

L. L. DORR.

Bible Bees

BIBLE READING FOR JUNIOR LEAGUES

What to Be

Be converted.	Acts 3:19
Be followers of God.	Eph. 5:1
Be steadfast.	1 Cor. 15:58
Be strong.	Eph. 6:10
Be clean.	Luke 5:13
Be diligent.	2 Pet. 3:14
Be of good courage.	Josh. 1:9
Be mindful.	2 Pet. 3:2
Be kind.	Eph. 4:32
Be glad.	Psa. 32:11
Be still.	Psa. 46:10
Be perfect.	Gen. 17:1
Be holy.	Lev. 11:44
Be ready.	Luke 12:40
Be faithful till death.	Rev. 2:10

What Not to Be

Not hearers only.	James 1:22
Not ashamed.	1 Pet. 4:16
Not slothful.	Heb. 6:12
Not dismayed.	Isa. 41:10
Not rash in speech.	Eccles. 5:2
Not afraid.	Jer. 1:8
Not faithless.	John 20:27
Not partaker of men's sins.	Eph. 5:7
Not high-minded.	Rom. 11:20
Not unmindful.	Deut. 32:18
Not envious.	Prov. 24:1
Not forgetful.	Heb. 13:2
Not among wine-drinkers.	Prov. 23:20
Not weary in well-doing.	Gal. 6:9
Not overcome of evil.	Rom. 12:21

(Mrs.) ANNIE E. SMILEY.

Springfield, Mass.

Fitchburg Union

The Leagues of Fitchburg, Leominster and Lunenburg held a successful "School of Methods" at First Church, Fitchburg, March 27. Among those taking part were Revs. J. H. Stubbs, E. P. Herrick, B. F. Kingsley and C. E. Spaulding, Miss Florence Scott and Miss Jean McTaggart, and Mr. George Pethybridge. The "Junior League" and "Personal Evangelism" were prominent topics. At the close, Rev. H. L. Wriston, of Springfield, spoke for thirty minutes of the "League Bible Study Class," to the interest and profit of all.

Refreshments were served. Dr. and Mrs. E. H. Page sang. The meeting was helpful.

Seventh International League Convention

INDICATIONS are that every prospective visitor to the Seventh International at Denver next July intends to make one or more excursions into the mountains; and in order that readers may be informed on the subject, I submit a brief statement of the official side-trips as arranged by the excursions committee:

The convention will adjourn at noon on Saturday, July 8, in order that the afternoon may be given over to recreation. Two excellent excursions, therefore, have been arranged to leave Denver at 1 P. M., and, returning, reach Denver about 7 P. M., viz.: One over the "Moffat Road" to Rollins Pass, which is on the crest of the Continental Divide, 11,660 feet above the sea, and the highest point reached by any standard gage railroad in the world (price of tickets, \$2.50); the other over the "Switzerland Trail of America," which name suggests its scenic attractions (cost, \$2).

The closing exercises of the convention will occur, Sunday evening, July 9, and the official excursion over the famous Georgetown Loop, occupying the entire day, will be made Monday, July 10. Price of tickets, \$2.

Tickets for the three above-mentioned trips will be sold by the excursions committee at General Headquarters.

All tickets to Denver should permit of a visit to Colorado Springs after the close of the convention, the cost being no greater than without this privilege. Tuesday, July 11, will be Epworth League Day at Colorado Springs.

On Wednesday morning, July 12, the excursion to Glenwood Hot Springs will leave Denver and Colorado Springs via the Colorado Midland Railway, reaching Glenwood Springs in the evening. Ample plans have been made for the pleasure and entertainment of the Leaguers at this notable resort. Returning, the excursion will leave Glenwood Springs, Friday morning, July 14, over the Denver & Rio Grande Railroad, reaching Colorado Springs and Denver the same evening. Railroad fare, \$10; cost of meals and lodging about \$3; somewhat higher for first-class hotel accommodations.

The official excursions to the Yellowstone National Park will leave Denver and Colorado Springs, Wednesday and Thursday, July 12 and 13, via the Denver & Rio Grande Railroad. Persons starting on Wednesday can, if desired, stop at Glenwood Springs over Thursday (Epworth League Day at that point), or longer. Returning from the Park, any direct line may be used. Cost of tickets (including stage transportation and hotel accommodations for the six and a half days in the Park, but not meals on trains) from Denver or Missouri River points, \$75; Mississippi River points or Chicago, probably \$85. In most cases it will be found cheaper to purchase ticket from home to the Park and return, which will permit of stop overs at Denver and other points west. Final limit, 90 days from date of sale.

In arranging the dates and other details of these excursions the committee has endeavored to make them convenient for every one, and has succeeded in so far that the side-trips mentioned may be conveniently made at the lowest possible cost without missing any of the convention exercises. Transportation managers particularly are urged to conclude the excursion plans for their parties at an early date.

Full information will be furnished on request. LEON L. DORR, Sec.

PRAYER-MEETING TOPIC

Glorifying God in Our Recreations

Sunday, April 16

REV. MATTHIAS S. KAUFMAN, D. D.

DAILY BIBLE READINGS.

April 10.	Self-denial for others. 1 Cor. 8:6-13.
April 11.	Pleasure alone unsatisfactory. Eccl. 2:1-11.
April 12.	A helpful vacation. Mark 6:30-44.
April 13.	Bodily exercise versus godliness. 1 Tim. 4:8-16.
April 14.	Unclean pleasures avoided. Eph. 5:1-11.
April 15.	Seek exalted recreations. Col. 3:1-8.
April 16.	Topic - Glorifying God in Our Recreations. Psa. 16:5-11; 1 Cor. 10:31.

Madame de Staël once said: "A religious life is a struggle, not a hymn." We all admit that it is a struggle, but it is an inspiring struggle when we think of the end in view. Is it really not a hymn also? Even the ancient Greeks went into battle with a paean upon their lips. The religious life, grandest of all battles, is also a hymn—a hymn of victory. The Christian learns to know Satan when he advances. Some of his intrigues he understands. His allies are found in the world and in the heart. With such formidable and insidious foes he knows he cannot cope alone successfully. Hence he leans upon God. By His aid he conquers, and joy fills his soul. A hymn of gladness is his natural outburst. Such a

CHILDREN AFFECTED

By Mother's Food and Drink

Many babies have been launched into life with constitutions weakened by disease taken in with their mother's milk. Mothers cannot be too careful as to the food they use while nursing their babes. The experience of a Kansas City mother is a case in point:

"I was a great coffee drinker from a child, and thought I could not eat a meal without it. But I found at last it was doing me harm. For years I had been troubled with dizziness, spots before my eyes, and pain in my heart, to which was added, two years ago, a chronic sour stomach. The baby was born seven months ago, and almost from the beginning she, too, suffered from sour stomach. She was taking it from me.

"In my distress I consulted a friend of more experience than mine, and she told me to quit coffee, that coffee did not make good milk. I have since ascertained that it really dries up the milk.

"So I quit coffee and tried tea, and at last cocoa. But they did not agree with me. Then I turned to Postum Coffee, with the happiest results. It proved to be the very thing I needed. It not only agreed perfectly with baby and myself, but it increased the flow of my milk. My husband then quit coffee and used Postum, and quickly got well of the dyspepsia with which he had been troubled. I no longer suffer from the dizziness, blind spells, pain in my heart, or sour stomach. Postum has cured them.

"Now we all drink Postum, from my husband to my seven-months-old baby. It has proved to be the best hot drink we have ever used. We would not give up Postum for the best coffee we ever drank." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

Get the little book, "The Road to Wellville," in each package.

hymn of delight is our present Scripture lesson.

Notes of Praise

Appreciation of environment and inheritance (v. 6).

Recognition of the Source of all good awakens praise (v. 7).

A sense of security lifts the soul to its pinnacle of joy. "I shall not be moved" (v. 8).

Even a glimpse of immortality and resurrection appears in the body's hopeful rest (v. 9).

Faith pierces the veil of futurity and reveals in the "fullness of joy" and "pleasures forevermore" at God's right hand.

With such visions of man's relation to God, it ought to be his keenest delight to do all that he does to God's glory (1 Cor. 10: 31).

This is the key in which this whole hymn is written. Is not this spirit of gladness in God the highest form of recreation? Is it not calculated to re-create the body as well as the soul? (For an exquisite study of the 16th Psalm see *Methodist Review*, Jan.-Feb., page 88.)

By keeping God's glory in view, all days are sanctified, and the hours of respite are sweet interludes, making life's hymn all the more effectively beautiful.

Discords

Yes, they do exist. Hear them we must. And sadly true it is that Christians sometimes assist in producing them. When? Not while earnestly working for the Master. Satan passes by the busy man. Hours of idleness are his vantage-ground. How he gloats over his prospects when vacation comes! For these are times of peril; we are so apt to be off our guard then.

1. He tries to persuade the Christian that in order to have a good, restful time he must leave religion out.

2. That when there is no time-table to follow, there need be no conscience.

3. That one need not be so particular about one's company, since all people away from home are "moral enough."

4. That one should never appear odd when out in company, but do as others do and not be squeamish.

5. Then, too, times have changed, and practices that once were considered wrong are more generally indulged in now.

Satan's devices are numberless. Oh, how terribly deceptive is the tempter! How he would take all the melody out of Christian lives and fill them with the harsh jargon of disappointment and sorrow! How careful we should be lest he prove too wily for us, especially in time of so-called recreation!

Minor Strains

1. Turn away from such recreations as tend strongly to lower your ideals of true living.

2. Such as require too much familiarity in social relations.

3. Such as tend to flippancy and scorn for sacred things.

4. Such as naturally carry you into the small hours of the night.

5. Such as make Bible reading and prayer seem insipid.

6. Such as awaken evil thoughts and stir base desires.

7. Such as blunt the conscience and make piety irksome.

Learn a lesson from the bee, which hummed merrily when it found a dish of honey. "No more work now," said the happy creature, "in

slipping from flower to flower." So it plunged into the dish for its fill. After awhile, being tired and cloyed, it tried to fly away home, when lo! it found its wings clogged, and here it must meet death where once it found only ease, food and happiness.

Living Joyously

Shall recreation be abandoned? By no means. Let it be mastered and brought under rational moral regulation in order to get out of it the best possible results. Religion is not simply a system of "Do not's." "Do this," and you shall live at your best, and realize with Browning's David:

"How good is man's life, the mere living! How fit to employ
All the heart and the soul and the senses
Forever in joy!"

The right way to glorify God in our recreations is to engage in that which is evidently right, and do it in an honest, pure, unselfish way, not thinking alone of our own personal pleasure, but also duly considering the pleasure and welfare of others.

"Religion does not censure or exclude
Unnumbered pleasures, harmlessly pursued."

Fall River, Mass.

EXPERIMENT IN EVANGELISM

REV. RALPH T. FLEWELLING.

The Problem

MANY years had passed since there had been any such attempt to hold evangelistic services in Newton Centre. No one seems to know when it has been done. The people look with disfavor upon the cheap methods of the common professional revivalist, and had settled down to the feeling that the only way of evangelism was the method of personal and private appeal. As naturally happens in such cases, this method had been left, with few exceptions, to be applied solely by the pastors.

The evening service had been so much of a problem that two of the three churches interested had discontinued their Sunday evening preaching service. The question was: Could we get people out of their comfortable homes night after night for a revival service? The choice of a leader was a most providential one. Rev. W. C. Bitting was induced to leave his work in his great pastorate, the Mt. Morris Baptist Church, New York, and come to us.

The Method

There was no elaborate machinery set in motion in any part of the effort.

The singing was congregational, and there was no chorus to lead except on the two Sunday evenings when the boy choir was used. Whenever solos were introduced they were gospel hymns sung to the familiar tunes. The old Epworth Hymnal was used, and from this the old and classic hymns were chosen.

There was no advertising beyond announcements in the city papers and cards left at the door and circulated by individuals. A few window cards were also used.

There was an entire absence of those voting schemes which men use when they are afraid to trust the Gospel to do its work, and which seem to some a necessary prerequisite to genuine conversion. Opportunities were given at each service for decision and confession, but personal interviews following these public acknowledgments were the means relied upon, so that there might be no embarrassing singling out of individuals in the audience.

The preaching was of the kind that is needed to attract men. The themes were all related to the cardinal points of sin, repentance, faith, acceptance, and free use was made of the best results of reverent Biblical criticism to illuminate a text or to illustrate a point. The sermons were simple, informal, and conversational, honest in their presentation of the worldly man's

point of view, and because of that all the more telling in their refutation.

The Result

Because of this fearless and up-to-date preaching the problem of attendance was easily met. Most notable was the proportion of men. No storm seemed to be severe enough to keep them away, and under the Holy Spirit the meetings grew in power and attendance from the beginning to the end. There were more and more unconverted present from night to night. Between forty and fifty young people and adults, and about ninety children, made decisions. One of the most remarkable features of their conversion seems to have been the clearness of their own ideas about what they were attempting to do and the clear-cut decisiveness of their determination, due to the wholesome preaching of the Word and the Spirit of God.

There was no excitement, and few beyond the immediate workers knew how profound was the movement which they were witnessing. The whole spiritual atmosphere of the churches has been changed, and men and women outside the churches are glad to be approached concerning the Christian life. For weeks to come the pastors will be busy working with those who have evinced interest, but who have not yet come, and the harvest promises to be rich and continued.

Will not these results be attained in any place where the Gospel is presented without evasion of the questions which serious and intelligent men are asking concerning it, and where the emphasis is shown to be altogether upon one's personal attitude toward God?

Newton Centre, Mass.

Twelve Artistic Windows

THROUGH the generosity of Mr. C. E. Trowbridge, the Methodist Church at Whitinsville, Mass., is to be enriched and beautified by the addition of twelve new stained-glass windows, now in process of execution at the studios of Redding, Baird & Co., of Boston. Harmony of coloring and ornamental features of rich design are embodied in these windows, the outer borders being richly veined golden brown, pale emerald, and olive green. The field portion is of pale gold cut in panel form by pleasing and effective geometrical movements, the accents formed showing delicately tinted tones of Nile green, lilac and rose pink hues. In the top of each is executed effective shell-like ornamentation, the coloring being a rich gold at the centre, shading into a beautiful shell-pink at the outer edges, while the ornament shown below is rendered in glasses of beautiful coloring, variegated amber, green and purple. Elaborate scroll ornament in the base shows attractive colorings in shades of amber, olive and sage green, orange and gold. There is a brilliant jewel of ruby accenting the whole. The windows will certainly be a very great addition to the church at Whitinsville and they are to be congratulated upon this gift, as are also the makers, Redding, Baird & Co., on the very artistic manner of execution.

A NOTRE DAME LADY'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment, which has repeatedly cured all of these tortures. She feels it her duty to send it to all sufferers FREE. You cure yourself at home, as thousands will testify—no change of climate being necessary. This simple discovery banishes uric acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 193 Notre Dame, Ind.



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Avoid Imitations.

John S. Brown

OUR BOOK TABLE

Preventable Poverty *

We speak of "God's poor" and the "devil's poor," in an endeavor to separate the vicious from the merely unfortunate. The distinction has a certain pertinency, but it is misleading if it tends to cover up the fact that the greater part of both classes are "man's poor" in the sense that modern society, though professedly Christian, both tolerates and maintains certain well-known and generally recognized poverty-breeding conditions which are both unjust and unnecessary. Mr. Hunter's admirable book (a splendid piece of work) shows the grievous need of certain social measures calculated to prevent the ruin and degradation of those working people who are on the verge of poverty. Poverty he defines as, in its essence, "to live miserable we know not why, to have the dread of hunger, to work sore and yet gain nothing." In other words, the poor are those who have not proper food, shelter and clothing, who are underfed and overworked, able to get a bare sustenance, and so not absolutely paupers, but unable to obtain those necessities which will permit them to maintain a state of physical efficiency—the state essential to their income producing power. This is not a high standard—intellectual, aesthetic, moral, social necessities are disregarded; it is the mere keeping of the body in unimpaired working order so that it may continue to labor. How large a portion of the population are below this poverty line, destitute of what may be called "fair wages" and regular employment, there are no exact figures to show. The author puts it at somewhere between eleven and twelve millions, taking the whole country through. A thorough examination of London a few years ago showed that 30 per cent. of the entire population were unable to obtain the necessities for a sound livelihood; and a similar canvass of York showed 28 per cent. Mr. Hunter, after a very careful investigation, concludes that the number of those in poverty in New York, as well as in other large cities and industrial centres, rarely falls below 25 per cent. of all the people.

It is common to say that the poor we have always with us, and to pass over the matter lightly. But the mass of the poor are bred of miserable and unjust social conditions which punish the good and the industrious, the faithful and the pure; and these conditions we ought not to have with us. It is the action of social and economic forces—a preventable thing—which brings vast multitudes into keen misery and dire distress. The factories, the mines, the workshops and the railroads can be made to cease killing the father, or the boy and the girl, whose wages alone suffice to keep

the family from poverty; or, if the workers must be injured and killed, then the family must be fairly compensated. Tenements may be made sanitary by the action of the community, and thereby much of this breeding of wretched souls and ruined bodies stopped. A broader education may be provided for the masses, so that the street child may be saved from idleness, crime and vagrancy, and the working child saved from ruinous toil. Immigration may be better regulated, employment made less irregular, and fairer wages assured.

Here are a few of the startling statistics which Mr. Hunter has worked out: About 4,000,000 persons in this country are public paupers. Over 2,000,000 workingmen are unemployed from four to six months in the year. About 500,000 male immigrants arrive yearly and seek work in the very districts where unemployment is greatest. Nearly half the families in the country are propertyless. Over 1,700,000 little children are forced to become wage earners when they should still be in school. About 5,000,000 women find it necessary to work, and about 2,000,000 are employed in factories, mills, etc. Probably no less than 1,000,000 workers are injured or killed each year while doing their work, and about 10,000,000 of the persons now living will, if the present ratio is kept up, die of the preventable disease, tuberculosis. If the average cost to society of preparing a man for usefulness is \$1,500, as has been calculated, then the 10,000 people who die every year of tuberculosis in New York city means a loss of \$15,000,000, besides the \$8,000,000 more of cost entailed by their nursing, food, medicines, attendance, etc. Upon the same basis it is estimated that the annual loss in the United States from tuberculosis alone is \$330,000,000.

The prevention, or removal, of the various wrongs and evils above outlined is confessedly a very complex problem. It is complicated by the fact that our country is divided into twoscore and more of small legislative areas, so that no broad national treatment of these difficulties can be carried through. The selfish interests of capitalists and land owners very often prevent good legislation or vitiate its enforcement. The corruption of our political institutions is an immense obstacle. The effort to get child labor or tenement-house legislation meets with the most stubborn resistance from property interests, and they can usually secure its non-enactment or non-enforcement with their money.

Some progress, however, has been made, and more can be made. It is something to have found out the things to be done. Every effort should be put forth to arouse the apathetic public and counteract the machinations of the cruelly selfish. More sympathy should be awakened for the millions who are engaged in what is, under present conditions, an almost hopeless struggle to live decently and worthily. The all necessary work to be done is not so much to reclaim a class which social and economic forces are ever active in producing, as it is to battle with these forces which continually bring recruits into this class. The forces producing the miseries of pauperism and vagrancy are many, but none are so important as those conditions of work and of living which are so unjust and degrading that men are driven by them into degeneracy. When the uncertainties, hardships, trials, sorrows and miseries of a self supporting existence become so painful that good, strong, self-reliant men and women are driven into pauperism, then there is but little use in trying to force the paupers and the vagrants back into the struggle.

Tenements and factories must be made

sanitary; dangerous trades must be more thoroughly supervised, child labor prohibited, unnecessary disease stamped out; industry must be made to pay the necessary and legitimate cost of producing and maintaining efficient laborers; measures must be taken to compensate labor for enforced seasons of idleness; and some check must be given to the power of employer and of ship-owner to stimulate for purely selfish ends an excessive immigration, and in this way beat down wages and increase unemployment. This latter point deserves fuller treatment, which must be reserved for another time.

THE OLD SOUTH. A Monograph. By H. M. Hamill. D. D. Smith & Lamar: Nashville. Price, 25 cents.

This is enlarged from an address first delivered at Emory College, Georgia, in June, 1904. It is by a genuine son of the old South, born and brought up there, who fought under Lee, and is a very ardent admirer of pretty much everything Southern. It will strike the people of this section a little strangely to hear that "It was in the South rather than the North that the seed of American liberty was first planted. Jamestown, not Plymouth Rock, was the

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* POVERTY. By Robert Hunter. The Macmillan Co.; New York. Price, \$1.50.

matrix of true Americanism." "Deeper down at the foundation of our greatness as a people than all other influences are the qualities and spirit that have marked the Cavalier in the Old World or the New." The sons of the Puritans will by no means accept this. Dr. Hamill calls "Uncle Tom's Cabin" "a museum of barbarities, a composite of brilliant and brutal falsehoods." He stands staunchly by the aristocracy of the Old South "whose leaders laughed at the doctrine of equality." Our author equally laughs at it, saying: "A pure democracy is the dream of the idealist." "The negro who commands respect in the South today is the negro who was born and trained under slavery." If this be so, and there are no negroes under forty worthy of respect, the outlook for the New South is certainly pretty dark, for the free negroes are a part of it. But we do not believe it is so, or that chattel bondage is essential to make good negroes. It may be in the eyes of the typical Southerner, but that can hardly be accounted altogether creditable to the Southerner. He demands too much of the negro when he expects him to entirely forget that he is a man.

HEROES OF THE CROSS IN AMERICA. By Don O. Shelton. The Young People's Missionary Movement: New York. Price, 50 cents.

This is a volume in the Forward Mission Study Course, prepared by the associate secretary of the Congregational Home Missionary Society, and designed to be a sort of text book in home missions, to portray the leading characteristics and most striking experiences of some of the pioneer heroes of the Cross in America. Five characters are taken up — David Brainerd, for the colonial days of New England; John Mason Peck, for the evangelism of Missouri and Illinois; Marcus Whitman, for the Pacific coast; Joseph Ward, for the Dakotas; and John L. Dyer, for Colorado. Of these Peck is a Baptist, and Dyer a Methodist, but the other three are Congregationalists. This would do fairly well if Mr. Shelton, himself a Congregationalist, was preparing a manual for the young people of that denomination; but inasmuch as it is a union movement, backed by fifteen of the leading missionary boards of America, we do not think it will do. It is the Methodists and Baptists who have done the vast bulk of the home missionary work of America, not the Congregationalists, who are to the other two as about one to ten. Why, then, should the one be given

three fifths of the space in this book and the ten only two-fifths? The author is doubtless more familiar with the men of his own faith, but that is hardly a sufficient reason for giving them, in a union textbook, this monstrously disproportionate share of attention. It may be said that in mission work there is no sectarianism, but it has been very noticeable that union churches started in new settlements, on this plea, were in almost all cases skilfully steered into the Congregational fold. The book under review is very meritorious in most respects, but it certainly was an injustice to give it this extremely one-sided denominational flavor.

Magazines

— The *Methodist Review* for March-April opens with "America as a World Power," in which Bishop Warren endeavors to make Americans appreciate their past work, present opportunities, and future duty — a good thing to do, and well done. In the editorial section, also, is given an address by Bishop Warren on the work of the Anti-Saloon League, which the editor characterizes as "the most sagacious, practicable, efficient, and formidable movement as yet devised against the liquor traffic." Bishop Thoburn's article on "Missionary Reorganization" will attract wide attention, as does everything which he writes. He is radical, as usual, and wants the chapter on Missions in the Discipline "set aside at a single stroke." He wants a local men's missionary society in each church corresponding to that which the women have, then district societies, and so on up. He thinks there should not be so many Bishops on the General Missionary Committee, and it should elect all the officers of the Missionary Society. He is not pleased with the organization and work of the Board of Managers. The time has come, he says, "for thoroughly overhauling our missionary machinery," and he hopes much from the action of the commission appointed by the last General Conference. We fear he will be disappointed. (Eaton & Mains: New York.)

— The *Nineteenth Century and After* for March has many good articles, among them one on "Portraits of Some Indian Women," by Cornelia Sorabji, the Parsee lawyer; on the importance of renewing the "Alliance between Japan and England;" and one on the "Breakdown of Russian Finances," by Dr. E. J. Dillon. He shows that the Russian peasant is terribly overtaxed and his condition is one of extreme misery, on the border of starvation all the time, stripped of all his possessions and of nearly all his earnings, brutalized and impoverished in a way scarcely believable. He does not think it can go on much longer. (Leonard Scott Publication Co.: New York.)

— *Recreation* for March announces a new editor, the well-known artist, Mr. Dan Beard. The magazine is devoted to everything the name implies, but especially, it would seem from the contents, to fishing, hunting and boating. (William E. Annis: 23 West 23d St., New York.)

— *Pearson's* for April tells of "Fighting Fog by Electricity;" "Roughing It with an Automobile;" "Vaccinating the Ground;" "The Increased Cost of Living;" the "Church of the Holy Sepulchre;" and "The Mechanical Department of a Big Newspaper." Plenty of good stories are provided, too. (Pearson Publishing Company: New York.)

— *Leslie's Magazine* for April keeps well up to its high standard; continues Anna Katharine Green's detective story; describes the Carnegie Art Gallery at Pittsburg; begins the "Story of the Pinkertons;" tells about the "Saints at Shiloh, Maine," under Sandford; and "How to Prevent Insanity." (Frank Leslie Publishing House: New York.)

— The *Century* opens its April number with "The Chateaux of the Loire;" then still further delineates the wonders in horticulture wrought by Luther Burbank. The latter says he is "a sincere believer in a higher power than that of man." All his investigations have led him away from the idea of a dead, material universe. He finds the universe all force, life,



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soul, thought, teeming with inconceivable power, not half dead, but all alive. "Africa's Appeal to Christendom," by Prince Momolu Massauoi, of Ghendimah, is a stirring one; we are glad to hear of "President Roosevelt as a Reader;" Anita Newcomb McGee, M. D., writes well of "The American Nurses in Japan;" Mr. Melville E. Stone, general manager of the Associated Press, supplies the first of three articles on this important subject; and President Hadley of Yale gives his views as to the "Immediate Future of the American College" — a very intelligent, and, on the whole, encouraging, discussion of present tendencies and probabilities. (Century Company: New York.)

— On the cover of the April *Everybody's* is a broad beam of light in which are inscribed the titles: "Frenzied Finance," "The Beef Trust," "Bringing Up Children," "Hooligan in Politics," and "Hell at Fort Arthur." Other articles are: "The Ear and Hearing," "The Players," "Maxim Gorky," "Experiences of a Nursery Governess," and various stories. It is a stirring and a crowded number. (Ridgway-Thayer Company: New York.)

— In *McClure's* for April, Mr. Lincoln Steffens tells the shameful story of the conquest of New Jersey by the Pennsylvania Railroad. George Edward Woodberry begins a series on "Great Masters of Literature." Mr. Perceval Gibbon gives glimpses of the inefficiency and dissoluteness of the royal family of Russia. Burton J. Hendrick describes the rise of the Astor fortune in New York. Dr. W. T. Grenfell furnishes "Leaves from the Log of the 'Lend-a-Hand.'" It is a very strong and striking number. (S. S. McClure Company: New York.)

— The *Woman's Home Companion* for April is the Easter number, and well befits the season. A leading article, "Most Picturesque of Easter Celebrations," describes an Easter in Jerusalem. The second in the series of articles on food adulteration comes close home in relating "How the Baby Pays the Tax." The fiction is unusually good. Mrs. Sangster's helpful talk, Mrs. Richardson's practical advice to "The Girl who Earns her Own Living," and other regular departments are as full of interest as ever. (Crowell Publishing Company: Springfield, Ohio.)

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THE CONFERENCES

NEW ENGLAND CONFERENCE

Boston District

The Presiding Elder.—By special request, these glimpses into a presiding elder's busy life are secured. The closing of the old year and the opening of the new gave Rev. W. T. Perrin, Ph. D., a strenuous twenty-six hours, during which time he attended a watch-night service, took the city missionary collection, listened to a sermon, preached three times, administered the Lord's Supper, conducted an after meeting, taught a Sunday-school class, was present at a meeting of the Epworth League, and held two quarterly conferences. Thus an elder's life is full of much unseen and unknown service. An eight-days' campaign in March involved the preaching of four sermons, administering the Lord's Supper, addressing Sunday-school and teaching a class, and speaking before the Epworth League. During these days twelve fourth quarterly conferences were held, and an all day meeting of the elders was attended. In the midst of these duties came calls, callers, and correspondence above measure.

Boston, Parkman St.—The members of this church think Rev. J. P. Chadbourne is a worthy successor of those who have preceded him, and at the fourth quarterly conference he was heartily and unanimously invited back for the fourth year. The three years of his ministry have been greatly blessed of God, the Conference year just closed being one of the best, if not the best, in the history of the society. While other things have not been neglected, in a quiet and loving way the emphasis has been laid on the spiritual life of the church. Some have been converted, and believers have been seeking the "more abundant life." There has been a gratifying increase in the attendance at the Sunday-school. The current expenses have all been met by the freewill offerings of the people without assistance from the Ladies' Aid Society, these faithful and devoted women giving their time and energy to raising funds for the new church building, and having \$1,149 in the bank for their year's labors. The contract for the new church will soon be signed.

Charlton City.—Rev. G. H. Rogers has received a unanimous invitation to return. This church has the promise of the gift of a new pipe organ from Mr. Wm. H. Dexter, of Worcester, who was formerly a resident of this town. The cost of installing the organ will be met by Mr. Edward Akers. There has been a revival movement with several conversions, and backsliders have been reclaimed.

Cambridge District

The Presiding Elder.—That the presiding elder of Cambridge District is a busy man, no one doubts. Besides the unpaid service he gives to the Boston City Missionary Society, he takes the care of all the churches. That this year's work has been well done is evidenced by the splendid annual report which Dr. J. H. Mansfield will make to the Conference this year for the 17th time. Seven hundred conversions are reported. The benevolent collections will very generally show an increase, with probably a large increase in missions. Church property improvements will not show as much activity in this line as in other years, yet some very praiseworthy accomplishments are recorded. Requests left to aid church work aggregate \$2,300. Reports come from every section of the district of money raised, deficiencies paid, increase of congregations, improvement in Sunday-school work, and general revival interest.

Somerville, Park Ave.—The pastorate of Rev. Dr. Arthur Page Sharp came to a fitting close last Sunday. At the morning service the house was filled by an eager and sympathetic audience. Assisted by Presiding Elder Mansfield,

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the pastor baptized 2 adults and 9 children, one of the latter being the granddaughter of Mr. Mansfield; 5 were received into the church by letter, and 1 from probation. In the afternoon another child was baptized at the home of its parents, and a little later in the day the holy communion was administered to one of the Lord's suffering ones. The large auditorium was well filled again at the evening service. In the place of a self laudatory series of reminiscences an intensely earnest Gospel sermon was preached which, under the blessing of God's Holy Spirit, resulted in the conversion of five adults and the addition of them all to the church on probation.

Newtonville.—The year closes with every department in excellent condition. The annual banquet was held, March 30. Mr. A. H. Soden was toastmaster. Addresses were made by Rev. J. F. Brant, D. D., Mr. Theodore A. Hildreth, and the pastor, Rev. A. L. Squier. Mr. L. C. Carter, the treasurer, reported this the banner financial year, all bills being paid from the regular revenue, and no special effort made to raise money. Mr. W. F. Rich presented the coming year's finances, and a large increase in the weekly-offering was made. The recent fair of the Ladies' Aid Society netted \$600, making above \$1,000 raised by this society during the year. Prayer-meetings and general church services have an increasingly large attendance. The pastor has an inquirers' class of 60 members. Highest words of commendation are spoken of the pastor's work, and he is cordially wanted for the second year.

Cambridge, Grace.—On Sunday, April 2, 13 were received on probation, 4 were received by letter, and 4 were baptized. The year closes with all current expense bills paid and \$200 in the treasury, with a like sum due on subscriptions. About \$1,000 (cash) has been paid on the new parsonage. The Ladies' Aid Society has expended for the church \$885 and the Epworth League has raised and spent in church work \$570. This is a very much-alive, working church. At the last Friday evening prayer-meeting 107 persons were present, of whom 57 took part. Five class meetings are now organized. Each communion during the past year has seen some additions to the membership.

Cochituate.—A great victory has been won. The financial problem has been a difficult one. It has been almost impossible to pay the expenses of each year, but the good people have always insisted on paying all claims sooner or later. This has made it necessary to carry over expenses from one year to another. The pastor, Rev. A. W. L. Nelson, called upon his people for a month of self-denial, closing March 30,

with a banquet for all the givers. The amount to be raised was about \$700. The plan worked well. The banquet was held. The givers filled the house, and all expenses, past and present, are provided for.

Lynn District

The Presiding Elder.—The facts of a generally successful year throughout the district are to the credit of the leader, as well as to those who do the work in the local charges. Rev. J. M. Leonard, D. D., has been able to keep every appointment, has been abundant in labors, and is very highly commended by the brethren for faithfulness to detail, for ability in administration, and for excellence of preaching. The camp-meeting at Aabury Grove was attended by 80 ministers and an unusual company of people, and was marked by special blessing, which has been followed by much special revival work on the district, forty-five of the pastors having had special meetings. More than twenty churches report increase in the missionary collection. Church properties have been improved to the value of \$25,000. Payment on debts aggregate \$6,100, and bequests have been made amounting to \$1,900. The Ladies' Aid Societies of the district have raised a total of \$17,060. The Epworth Leaguers number 4,040, and the Juniors 2,580.

Lynn, St. Paul's.—The fourth quarterly conference gave the pastor, Rev. Charles Tilton, a unanimous invitation for the third year. The enthusiasm of this action amounted to a real demonstration. Every condition of the church, as the year closes, is excellent. This is one of our strong people's churches, and is not in danger of decline in any department in any way.

Chelsea, First Church.—At a recent recital given by the church in honor of the school-teachers of the city, Professor MacWatters was the reader, and presented in a remarkably artistic fashion several of Browning's poems. The pastor, Rev. Philip L. Fricke, Ph. D., has been giving a course of monthly sermons on themes particularly relevant to modern religious questions. The *Chelsea Pioneer* has asked for the privilege of printing a synopsis of the sermons as they appear, and has already published the addresses on the topics: "The Difficulties of Belief and Disbelief," "Science and Christianity," "The New View of the Bible." The remainder of the course includes: "Social Christianity," "The Modern Church," "The Advisability of Church Union."

Melrose.—A chapter of the Wesley Brotherhood has been organized. A banquet was attended by about one hundred men on the evening of March 8. An excellent supper was served by the "Friendly Society." The pastor,

Rev. C. H. Stackpole, presided. The presidents of neighboring societies spoke. Rev. T. C. Watkins, D. D., spoke with great interest on the coming session of the New England Conference. Rev. A. H. Nazarian enthused everybody with his stirring address: "A Foreigner's Impressions of America." On March 12 Bishop Mallalien delivered an able gospel temperance address in the afternoon, and remained for the evening evangelistic service. All were helped by his eloquent and vigorous utterances. Rev. W. P. Ferguson, D. D., of Redlands, Cal., preached a sermon of great interest, March 19, and Miss Ellen M. Stone, the famous captive missionary, was greatly enjoyed, April 2. The pastor has been in labors abundant for the Conference. G. F. D.

Springfield District

Cushman.—Cushman scores one of the great successes of the Conference this year. Utterly discouraged, with a floating indebtedness of \$125, and no minister to help, they were on the point of shutting up the church, thus adding one more to the list of abandoned appointments, when Rev. T. C. Martin, of Wesley Church, Amherst, appeared on the scene and spoke the encouraging word. In six months' time Mr. Martin has made a complete revolution in affairs, and the church is now in a hopeful and prosperous condition. The indebtedness has been cleared away, and repairs to the amount of \$75 have been made on the church building. Everything is paid for to date. Mr. Martin conducted a lecture course clearing \$90. At the last lecture, by a rising vote and the Chautauqua salute, the people, on motion of a good Congregationalist, passed laudatory resolutions on the great work and enterprise shown by Mr. Martin. Sixty families, 57 of them American, live within a mile of this church. The energetic pastor has been aided by members of the faculty and student body of Amherst, but he has been the moving spirit. His work among the Junior Leagues of Amherst and Cushman has been unique, inspiring, and very successful.

Greenfield.—Rev. J. W. Stephan is completing his fourth year in this strong town in western Massachusetts. He has done splendid work. The church has advanced on all lines: 184 have been received into full connection, and 109 on probation. During the past year 22 have been received on probation, 10 by letter, and 28 from probation. The local papers speak in the highest terms of Mr. Stephan. Greenfield has a few members who believe in the old three years' limit. Nevertheless the church invited Mr. Stephan to serve them a fourth year, which he has done with gratifying results. The pastor expressed a desire to retire at the close of the present year. Presiding elder and church workers are in doubt as to the advisability of making the change. In addition to strong pastoral and pulpit work the minister has shown to the people of the town that he is a cunning workman on other lines. Several rooms in the parsonage have beautiful hard-wood floors which were laid entirely by the skillful hands of this young minister.

Mittineague.—Rev. W. H. Dockham, without sound of trumpet, has served this church almost perfectly for three years. The pastor retires at his own option. If he would stay, his pastorate might be extended indefinitely. Mr. Dockham has made an enviable reputation for himself on this district. Rumor has it that he is going toward the salt water. We congratulate the church that is fortunate enough to get him for the next five or more years. Straight and faithful work in all departments of the church is the reputation which follows Mr. Dockham in all his charges. Mittineague closes a grand three years.

Florence.—A young, enterprising and advancing church. Broadening her vision and enlarging her activities under the masterful leadership of Rev. H. G. Buckingham, the church promises much for the future. Mr. Buckingham thinks he has completed his work here, and declines to remain. He has worked faithfully and well, and his successor will find a well-tilled field.

Preachers' Meeting.—We never allow reporters in our sessions on alternate Mondays for good and sufficient reasons, and as a member I must not disclose matters which are intended to be kept within our walls. We have closed a most successful year under the presidency of

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Dr. Rice. Taken all in all, I think I may say that the Springfield District Preachers' Meeting is in a class by itself. We have had a carefully-prepared program for the year. It was printed last April, so that each member knew what was expected of him in advance. Each brother has worked hard on his theme, and as a consequence he had something to say when he read his paper, and those brethren who came forty or fifty miles were not subjected to any disappointment in change of program after their arrival in Springfield. The paper given by Rev. C. E. Holmes last Monday on "Comparison of the Doctrine of Immortality in Tennyson, Browning and Lowell," was a gem.

Holyoke Highlands.—This church is developing splendidly along social lines. The annual banquet of the Epworth League was a great inspiration to the pastor, Rev. F. M. Estes, and officials. The large vestry was crowded to overflowing by young people. The banquet was a decided success, reflecting great credit on the officers of the League. The after-dinner speaking was interesting. It has been the fortune of the writer to attend many functions where the mayor of the city was an invited guest, but I am free to say that Mayor Avery, of Holyoke, is the best after-dinner speaker I have ever heard among city officials. He has something to say, and he says it in approved fashion. Dr. Richardson, our presiding elder, made a most happy address, and Rev. C. E. Davis, of Westfield, spoke on the toast, "Our Young People."

Springfield, Trinity.—The following items appeared in the report of the pastor, Rev. E. M. Antrim, at the fourth quarterly conference: During Conference year received on probation, 30; from probation, 32; by letter, 40—total, 102; counted twice, 8; net additions, 94. Dismissed by letter, 31; lost by death, 15; total loss, 46; net gain for year, 48. Baptisms, 22; funerals, 29; calls made, 779; sermons, 83; addresses, 33; received 502 calls; attended prayer and class-meetings, 50; other meetings, 239. Total receipts of the year, \$6 892.07. Sunday-school membership, 349; 90 in Home Department; 53 on Cradle Roll.

Chicopee Falls.—In eighty years this church has kept only two ministers more than three years—Rev. N. B. Fisk, and the retiring pastor, Rev. F. J. Hale. On Tuesday evening, March 14, the pastor and family were invited to attend the class-meeting. When they entered the church vestry a large company of people arose and gave them the Chautauqua salute. Extensive preparations had been made for a grand farewell reception, which was carried out

to the letter. In behalf of the church, Mr. D. S. Warner presented the pastor with a generous purse of money. On Friday evening, March 17, the young men's class, known as the Emmanuel Society, of which Mrs. Hale is the teacher, gave her a great surprise in the form of a reception and banquet. The banquet was quite a pretentious affair. After the discussion of the menu the young men delicately but strongly commended their loved teacher for the grand work she had done among them. In behalf of the society one of the young men presented her with a very beautiful chafing-dish, a framed group picture of the class, and a copy of resolutions drawn up by the young men.

Springfield, Wesley.—The probable departure from the city and district of Dr. C. F. Rice casts a shadow over us all. Not only Methodists, but the citizens generally, consider his going away a misfortune to the community. We cannot describe the work done by our brother, in the space allowed us. For years to come the beautiful church edifice on the hill will remind us of the faithful pastor who in seven years accomplished so much for Springfield. The farewell reception to Dr. Rice and family last Thursday evening was an exhibition of the feelings with which the city regards the retiring pastor. The Methodists were there from all churches in Springfield, the pastors of which vied with each other in trying to tell of their love and respect for their brother, and the other churches of the city were well represented, the words of farewell by their pastors being wisely chosen and beautifully spoken. Miss Laura Rice, the eldest of five children, has been a most wonderful help to her father. Without her he could not have done the monumental work which stands to his lasting credit.

Chester.—Rev. B. F. Adams, a local preacher, followed Rev. Millard Robinson, a student in the Theological School, at the close of the summer vacation. He has done a remarkable work in lifting the floating indebtedness on this struggling church. We cannot praise him too much for his sacrifice and labor. It looks now as though he would leave the charge for the new minister entirely free from debt. A great achievement! C. E. DAVIS.

N. E. SOUTHERN CONFERENCE

Providence District

Newport, Middletown.—The "turkey supper" gotten up by the men of this parish is an annual social event of importance. This year the attendance outstripped all records and ex-

ceeded most sanguine expectations. The net proceeds were considerable.

Changes.—After five-year pastorates several of our strong and successful pastors are entertaining "calls" from other districts. There are other changes mooted. It is interesting to read the daily press reports of these matters.

Providence, Asbury Memorial.—This church has decided not to sell the property to the Jews, who made a strong effort to secure it.

Newport, Thames St.—It is expected that the pastor, Rev. Florus L. Streeter, will sever his connection with this church at the close of the Conference year. In the three years spent here he has made strong friends, but he deems it best to go to another field of labor. In view of this final decision the church is already considering the question of his successor. Through the earnest efforts of Captain Garnett, the subscriptions now made will pay all current expenses for the year. There is no debt on the property, and permanent funds to a considerable amount are held by the trustees. For a long time past there has been a question in the minds of some thoughtful members of this church as to the form its work ought to take, and as to its future. During the past year the matter assumed the form of an agitation within the society, and in January a committee was raised by the third quarterly conference to investigate and report at an adjourned meeting. The committee's report was read at the adjourned meeting and also in the church, Sunday, March 26. As published in the newspapers it was as follows: "That in view of the fact that many of our members desire to continue the church work at Thames Street, realizing, however, the necessity of a vigorous church policy and purposing to rally to the support of the same, a discontinuance of our church would not now be generally approved or supported."

Mansfield.—This loyal church has had a year of gradual growth. On March 5, 4 members were received, and a number of others have been received during the year. Fifty new members have been added to the Sunday-school under the superintendency of Daniel Fox. Frank J. Evans, an official member of this church, has been a leader in successful liquor raids for years, and has done heroic work recently in more than a half-dozen arrests. At one place liquor was found in the ceiling and under a table. One hotel has closed, and other places are closing. "At the trial of Alcohol during the Tennyson Smith campaign, Judge C. C. Haggerty, a prominent lawyer and Methodist, presided, and Alcohol was defeated." The church edifice is soon to have electric lights. The benevolences and finances are well in hand. At the fourth quarterly conference the pastor, Rev. W. T. Johnson, was unanimously invited to return for another year.

Hingham.—The fourth quarterly conference made a splendid showing. All reports indicated prosperity and progress, and the financial report showed all expenses provided for. March 5, 19 were received on probation, and the spiritual interest is sustained without extra revival services. Resolutions with thanks commending the pastor's work were passed by a rising vote. Rev. E. H. Tunncliffe was unanimously invited to return for the third year.

Pastucket, First Church.—The March communion service was largely attended, and 6 united with the church. First Church has never been more active. All departments of the church show a steady growth. Last summer the Epworth League engaged a deaconess, Miss Moorhouse, and has assumed all the financial obligations of her support. They co-operate with the deaconess in countless ministries to the many families in the city who have need. A profitable lecture course was managed by the League. The following were the speakers: Rev. P. M. Vinton, "Great Preachers I have Heard;" Rev. W. A. Wood, "Young People at Work in the Twentieth Century;" Rev. H. B. Cady, "Bible Lands I have Visited;" Rev. T. E. Chandler, "From the Blarney Stone to the Stone of Scone;" Rev. C. W. Holden, "The Song and the Worker." The Sunday-school has grown in numbers during the winter. The pastor's class, which numbers 35 men, is an encouraging feature of the school. Mr. Fred E. Bragdon, an alumnus of Wesleyan University, and a superintendent of schools, has been elected superintendent of the Sunday-school to fill the place of Mr. James T. Smith, who has resigned. Special mention should be made of

the Ladies' Aid Society, which is an important social factor in the church life. All financial obligations for the Conference year were met on March 1. The trustees have reduced the indebtedness on the church property \$2,500 during the present year. At the fourth quarterly conference the pastor, Rev. Thomas Eldridge Chandler, received a unanimous invitation to return for the third year. KARL.

Norwich District

Norwich, Trinity.—Rev. Dr. James Coote has decided to leave Trinity Church, Norwich, and may accept an invitation to return to New York East Conference. Rev. Dr. M. S. Kaufman, of St. Paul's, Fall River, having received a unanimous call from Trinity, has decided to accept the same. The official board of St. Paul's, in view of his decision which is greatly regretted, passed very highly commendatory resolutions in which it is said of him in closing: "He has filled a large place and has shown a rare combination of sterling qualities."

East Glastonbury.—The reports presented at the fourth quarterly conference show a very prosperous year under the efficient labors of the pastor, Rev. W. T. Carter. Nineteen have been added to the roll of church membership from probation and 8 by letter. The King's Herald, an organization of young people from 10 to 15 years of age, is doing splendid work under the leadership of the pastor's wife. The attendance at prayer and class meetings indicates a good degree of spiritual interest. The pastor's return was asked for by a hearty and unanimous vote. SCRIPTUM.

NEW HAMPSHIRE CONFERENCE

Dover District

Portsmouth.—It is evident that good work has been done by Rev. J. L. Felt the past year. The financial year ends April 1. Bills are all paid, three tons of coal are yet in stock, and there is quite a balance of cash in the treasury with which to face the coming year. The Ladies' Aid Society had pledged \$100, but that amount not being needed to pay current bills as aforesaid, now and then, has been put in bank to strengthen the slowly-growing new church fund. The Epworth League has entertained the Dover, Elliot and Kittery Leagues recently. This social gathering of neighborly clans was mutually enjoyable and helpful. The Junior League, under care of Miss Miriam Schurman and Mrs. James Smith, is doing good work. It has just had an entertainment and mite-box opening, by which the Juniors pay for a scholarship in Bassim, India. The Standard Bearers have a membership of fifty, and raise about \$25 a year in aid of Mabel Hartford's salary. The W. F. M. S. is planning for a public thank-offering service some time in April. The Sunday-school at its annual meeting re-elected Geo. F. Breed superintendent, and Miss Edith Paul, assistant. The work of this school is greatly embarrassed because of inadequate housing. The auditorium and basement vestries have all been in service for years, all the young life being in the lower rooms. These are very far from meeting the need. Ventilation is difficult, and unwholesome conditions are readily assumed. The present order is for four primary classes and the fifty kindergarten children in the vestries. The kindergarten work is directed by Mrs. G. B. Chadwick and Miss Laura Leavitt, who every week are compelled to say: "We cannot do it; we've not the room."

A new church at Portsmouth is an urgent necessity. Methodism there has little wealth. It would be an excellent thing if some lover of God and men would visit this city by the sea, study the conditions, and then cheer this band of devout, faithful men and women by giving them a well-chosen site for a new church. It is hardly too much to say that if such a gift were assured, the work of building would at once be ordered, and within ten years the property would be free from debt. Without such help the work will be delayed. Help a little, brother!

Lawrence, Garden St.—Last Sunday evening, the service was of unusual interest. Recently one of the priests of the Roman Catholic Church in Lawrence, in a discourse to his people on the value of the established standards of authority in that church, is said to have affirmed that the Protestant churches had no such standards, and added a challenge to them to show they had anything of that order. At least, the published reports in the city press made such a showing. The pastor of Garden St. Church, Rev. A. J. Northrup, after deliberation, decided to make response. For an hour and more he spoke earnestly to a full house, not a few Romanists being present. His sermon was quite generously reported in the city papers the next day. As Mr. Northrup was to read a paper at the Haverhill and Lawrence Methodist Preachers' Meeting on Monday, he gave a full abstract of this sermon. The challenge was met by a historic exhibit of variant and sometimes contradictory official teachings of the Roman pontiffs, and also of the mechanical characteristics of the Roman faith. Then Mr. Northrup advanced to say that Protestants had no mechanical standards. Their standard of authority is Jesus Christ, who said: "If ye continue in My word, then are ye My disciples indeed." The Bible is authority; its truths are our standards. O. C.

Concord District

Penacook.—The fourth quarterly conference found this church in an excellent condition. All reports showed advance. The finances are in a good healthy state, and the work as a whole well cared for. Rev. C. W. Martin was unanimously invited to return for another year. Both he and his wife are exceedingly popular with the people. Here is a church where the Sunday evening prayer-meeting is a great success.

Concord, Baker Memorial.—The reports submitted at the fourth quarterly conference showed that an excellent year's work had been done in this charge. Beside caring for the regular expenditures, quite extensive improvements were made on the property, aggregating about \$700. The Sunday-school, the Senior and Junior Leagues, and the church all showed an advance in membership. The current expenses were never better met than at the present time. Rev. E. C. Strout is deservedly popular as pastor of this charge. He is a hard working, conscientious laborer in the Lord's vineyard, who knows how to bring things to pass. The quarterly conference had invited him to return at its third session—an invitation which was but emphasized when that body met for the last time this year.

Chichester.—Rev. D. W. Downs has had a good year in this field. He has done thorough work, and is desired with unanimity for another year.

Personal.—Rev. W. O. Allen, who is supplying Main Street Church, Nashua, read his pa-

RISING SUN **STOVE POLISH**

Shines for a world of housekeepers, and best of all the shine will last. Will not cake on the iron. Lustrous as the sun.

per on "God in Nature and in Providence," before the General Ministerial Union, Monday, March 27. It is a masterly presentation of an important subject, and was much enjoyed by all.

Rev. Wm. Ramaden has organized the boys of his church—First Church, Concord—into a branch of the Knights of St. Paul. The new society starts out with every promise of much success. E. C. E. D.

Manchester District

Manchester, First Church.—Rev. C. H. Farnsworth is at work once more. An attack of pneumonia gave him a forced vacation of two Sabbaths from his pulpit. The first Sunday after his illness he baptized 3 and received 12 from probation into full membership. During Mr. Farnsworth's four years' pastorate over this church he has given the right hand of fellowship to 86 persons, thus increasing the membership of the church fully 75 per cent. Good work this! At the fourth quarterly conference just held, reports from the most important benevolences indicated that the full apportionments had been met, and all current expenses for the year provided for. A Home Department of the Sunday-school has been organized, the membership of which being added to the membership of the school, makes a total enrollment of 500 studying the Sunday-school lesson every Sunday. Pretty large school this! Three choirs, well organized, work together harmoniously every Sunday. Reports from every department of the church show a good healthy condition all around. More commodious church accommodations will be needed here in the near future if the growing congregations are to be provided for. The quarterly conference most enthusiastically requested that the present pastoral relationship be continued. Mr. and Mrs. Farnsworth have made a large place for themselves in the hearts of the East Manchester people during the four years they have labored among them.

Salem Depot.—There is general satisfaction in this pastoral relationship. Rev. F. T. Kelly fits well. The quarterly conference requests the presiding elder to see that Mr. Kelly is appointed to this church for next year. He is a member of the Kentucky Conference, and assumed charge of this work on removal of the former pastor, Rev. F. K. Gamble, who was appointed to Amesbury last November.

North Salem.—Rev. Mark White is pastor. Significant name! The Wise Man said: "Mark the perfect man." Many of the people on this charge reckon that they have the man referred to in their midst. They support him and the work well. They are most enthusiastic in their request for his return as their pastor for another year.

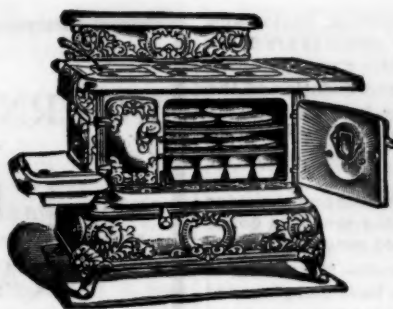
Salem.—Work here is on the up-grade in all departments. Rev. H. E. Allen has worked hard all through the year. "We must have our present pastor returned to us," said the quarterly conference very emphatically, and doubtless their request will be attended to.

Nashua, Arlington St.—The pastor, Rev. Herbert J. Foote, has worked hard in this field and has seen results in the building up of the kingdom. Souls have been saved. The people desire their pastor and his wife to be returned to them for a second year.

Nashua, Main St.—Rev. F. C. Rogers, pastor of Main Street Methodist Episcopal Church in Nashua, who with his wife and son Ray has been spending the past three months in Florida, returned home on Monday, March 27, and resumes his pastoral work in Nashua. The visit to the Southland has been beneficial to the health of Mrs. Rogers, on whose account the trip was taken. Rev. W. O. Allen, the Jacob Sleeper Fellow of Boston University and a member of Vermont Conference, has supplied the Main Street pulpit in the absence of Mr. Rogers, greatly to the delight and profit of the congregation.

Hudson.—Revival services have been held in Hudson, Rev. L. D. Bragg being assisted by Evangelist W. E. Dunham. Several have found the Lord. The fourth quarterly conference requested that the present pastoral relationship be continued.

Peterboro.—Rev. H. B. Copp holds the record for the longest pastorate on the district. He is closing his sixth year, and has seen a good healthy growth in the society right along, the closing year being the best of the six. Against



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the wishes of the people he requests a change at Conference.

Antrim.—Harmony prevails, and work moves along nicely in the Woodbury Memorial Church in Antrim. Rev. E. S. Collier has had a good year. He returns for another year, the Bishop concurring.

Winchester.—At the fourth quarterly conference all bills were paid and money in the treasury. A genuine revival has broken out, conversions occurring every Sunday for weeks. March 5 the pastor received 6 on probation, 1 by letter, and 4 from probation. A Gospel Band of young men has been organized, which promises good things in the future. The Epworth League has a membership of 100; during the past three months 18 new members have been enrolled. Devotional meetings of the League were never so well attended or so deeply spiritual as at present. Rev. J. T. Hooper returns.

Westport.—At the fourth quarterly conference all bills were reported paid, with a good balance on hand. Congregations are good. The Young Men's Society is in a flourishing condition. The outlook is good for a revival. The return of the pastor, Rev. J. T. Hooper, with an increase of salary, is requested.

Henniker.—Spiritually affairs in Henniker are in a fairly good condition. The financial situation is easy. Congregations are good. Rev. A. W. Frye will doubtless return for another year, to the great delight of the people.

Hillsboro Centre.—Conditions, both spiritually and financially, are good here. Rev. Irving C. Brown is closing his fourth year as pastor. The people are very enthusiastic in requesting his return for a fifth year, but he expresses a preference for a change.

Hillsboro Bridge.—A good revival interest prevails at this place. The congregations are good, especially on Sunday evenings. Rev. I. C. Brown, the pastor, has had four successful years in this field, the past year being by far the best. The spiritual life of the church has not been at so high a mark for a long time. The church has been repaired by the putting in of a hard-wood floor and other alterations. Bills are all paid,

and the future of this Conference year all provided for. The quarterly conference requested Mr. Brown's return for a fifth year, but it seems the people in another charge outside the district have also expressed a desire to have him as their pastor. He leaves a good field and kind people to the pastoral care of his successor.

Munsonville.—Rev. T. C. Radoslavoff is deservedly popular in this pastoral charge. The people do not want him to leave them. He is a good brother, possessing piety, push, and common sense—three great essentials in the ministry. A little debt still remains on the new parsonage, and the pastor is anxious to have this debt removed before leaving Munsonville.

Hinsdale.—Rev. C. A. Reed has seen a little religious interest in this field during the year, and has had a few solid conversions. The pastor is held in high esteem, as was evinced at Christmas time, when he was presented a handsome purse of money by the people. He also preaches to a small congregation on Sunday afternoons in the old church at North Hinsdale. Notwithstanding the protests of the people, he may be appointed to another charge at Conference. They have invited him to return, but he thinks some other man might do better work for them. A.

MAINE CONFERENCE

Lewiston District

Lewiston, Park Street.—At the last quarterly conference Rev. A. A. Lewis' report showed excellent work done during his pastorate, and this was supplemented by Pastor Norcross, who has already got things well in hand. The outlook is hopeful. The Sunday-school is a missionary school in deed and in truth. At a supper and sale in the fall the Ladies' Circle realized \$115.

Lewiston, Hammond St.—Rev. G. D. Holmes has done an excellent work. Four years ago, when the collapse came, no one wanted the appointment, and today there is no trouble in this direction. He has received 70 in full, which leaves a good net gain. There is a good Sun-

day-school and also flourishing Senior and Junior Leagues. The social meetings are finely sustained. Pastors of other denominations speak in strong terms of commendation of the work of this pastor and the influence of this church. In the four years Mr. Holmes has officiated at 87 funerals and 61 weddings. He will ask for a change.

Empire.—Rev. G. B. Hannaford and the elder are paid in full. The Sunday-school is doing well. The property is in good condition.

Harpwell and Orr's Island.—If "variety is the spice of life," this people have had plenty of spice. It has not been all-spice; there has been some ginger, pepper, etc. Rev. W. T. Chapman is now serving the charge. On Sunday, March 19, we had a novel experience. The weather was unpromising, the traveling dubious, and sickness prevalent. Twenty-five were present; two of these were Christians, but rather timid, so after the sermon when we administered the sacrament of the Supper, only the pastor and elder partook of the same.

Boister's Mills and South Harrison.—Things are moving finely here. The parsonage roof has been raised, giving fine chambers. Already \$250 has been expended, and about as much more will be; lumber is also on the spot for a new stable. Congregations are good, social meetings are excellent, and Sunday-schools are doing well. Finances are well up. Rev. D. A. Dudley's return was unanimously requested.

Oxford and Welchville.—The echo of Horace Greeley's advice, "Go West, young man," has resounded among the Oxford hills, and Rev. C. H. B. Seliger has been called to South Dakota. He will be paid in full, with a splendid over-plus. The people speak highly of the sermons he has been preaching lately, and for a long time no pastor here has done so much faithful work. A fine field is open here for the right man. Where is he? Please tell us quick!

West Cumberland and South Gray.—Here, too, we heard strong words in reference to the uniform excellence of the pastor's sermons. Sickness has greatly prevailed among the people, and the pastor, Rev. W. H. Congdon, and his wife have been seriously ill. Congregations, therefore, have been small and the interest rather low; but with the coming of spring courage and hope are reviving. Finances are in good condition.

Personal.—Rev. G. W. Barber is frequently called upon for funeral services. He supplied the pulpit during the long illness of the pastor of the Congregational church of Bridgton. (We do not mean that there was anything funeral about that!)

Miscellaneous.—That sleighride of several miles over a logging road, through the dense woods, in Harrison, by moonlight, was romantic.



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Augusta District

Augusta District Conference.—The third annual session of Augusta District Conference was held in the church at Oakland, Feb. 28 to March 1. The session opened at 2 P. M. with a devotional service, conducted by Presiding Elder Southard, followed by the sacrament of the Lord's Supper, administered by the presiding elder, assisted by J. B. Lapham and A. W. Pottle. W. Canham was re-elected secretary and treasurer. J. H. Roberts, in a thoroughly-prepared paper, reviewed "Literary Criticism" by Winchester. The "Itinerants' Institute" was discussed by several brethren, and a resolution was presented and unanimously adopted to the effect that the District Conference considered that the Itinerants' Institute ought to be continued and perfected. The evening session opened with a devotional service led by H. S. Ryder. H. A. King preached a strong and helpful sermon from James 4: 14.

Tuesday morning's session opened with devotional service conducted by C. W. Bradlee. The presiding elder gave a hopeful account of the work throughout the district. There have been conversions on almost every charge during the year, and in some churches large accessions have been made. J. A. Corey presented an able paper on the "Trend of the Times as to Biblical Criticism." R. A. Rich and C. H. Young read interesting and timely papers on the "Trend of the Times as to Temperance in Maine," which evoked animated and warm discussion. On recommendation by the several committees the conference took the following action: G. A. Tinkham, of Monmouth, was granted a license to preach. The licenses were renewed of E. S. Cudworth, Fred McNeil, A. C. Cook, and C. O. Perry. Fred McNeil and L. W. Swane were recommended for admission on trial into the Annual Conference.

At the afternoon devotional service J. R. Remick was leader. Mrs. Anna Onstott addressed the conference in the interests of the deaconess work of the Maine Conference. S. E. Leech read a well-written review of the "Doctrine of the Holy Spirit," by Walker. "The Trend of the Times as to Spirituality," was the subject of a paper by H. S. Ryder, which stirred and inspired the conference. Words of sym-

thy were sent to Revs. A. T. Craig and G. C. Howard and their families in their severe afflictions. The president was called to his home by illness, and J. B. Lapham presided during the remainder of the session. Daniel Onstott made an eloquent address on the "Trend of the Times as to Sabbath Observance." W. D. Hutchins, a wide-awake layman, read an excellent and pithy paper on "The Greatest Difficulties in Improving Our Sunday-schools." F. E. Brown presented a thoughtful and suggestive paper on "The Epworth League: What are its Possibilities?"

The evening devotional service was conducted by H. A. King. R. N. Jocelyn was the preacher of the hour. The sermon, from Phil. 3: 14, was delivered with unctious and power. The altar service which followed was a season of refreshing. Resolutions adopted expressed the gratitude of the conference to the railroad for reduction in fares, and to the church and beloved pastor, Rev. J. B. Lapham, for their untiring efforts and bountiful hospitality. Never was the conference more royally entertained. W. CANHAM, Sec.

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CHURCH REGISTER

Conference	Place	Time	Bishop
New York East,	Waterbury,	April 5,	Warren
New England,	Melrose,	" 5,	Fowler
New York,	New York,	" 5,	Hamilton
Troy,	Saratoga,	" 12,	Warren
Maine,	Gardiner,	" 12,	Fowler
New Hampshire,	Claremont,	" 12,	Goodsell
N. E. Southern,	New London,	" 12,	Hamilton
East Maine,	Bangor,	" 19,	Goodsell
Vermont,	Enosburg Falls,	" 19,	Moore

W. F. M. S.—The second quarterly meeting of the New England Branch of the Woman's Foreign Missionary Society will be held at Asbury Temple, Waltham, Wednesday, April 12. Morning session at 10 a. m. There will be an address, "A Call from India," by Miss Clementina Butler. Miss Clara Collier, of Chentu, West China, will speak, and other missionaries are expected to be present.

MARY LAWRENCE MANN,
Rec. Sec.

MAINE CONFERENCE R. R. NOTICE.—Additional to last week's notice: The Grand Trunk will issue Conference tickets through to Gardiner and return via Yarmouth Junction at about one first class fare for round trip. Good from April 10 to 19.

Ask in all cases for Maine Conference tickets.
I. LUCE, Sec.

EAST MAINE CONFERENCE—HOW TO GET THERE.—Arrangements have been made with the following companies for reduced rates:

The Maine Central R. R. will sell tickets from all stations to Bangor and return at one and three-fourths cents per mile each way. On the Knox & Lincoln division the same rate, but not to exceed \$4—via Bath all rail; or via Rockland the same rate to Rockland and return plus \$1.95 Rockland to Bangor and return, by steamer "Pemaquid" to Bucksport, and rail to Bangor.

Steamer "Pemaquid" will sell tickets from landings on Penobscot Bay and river to Bucksport and return for one fare, plus M. C. R. R. rate—70 cents to Bangor and return.

Steamer "Frank Jones" will sell tickets to Castine and return for one fare, plus \$1.35 Castine to Bangor and return via steamer "Pemaquid."

The Washington County R. R. will sell tickets to Washington Junction and return for one fare, plus \$1.15 M. C. R. R. rate Junction to Bangor and return.

Tickets via the above lines will be on sale and good to go April 17 to 22, inclusive, and to return till April 26.

The Bangor & Aroostook R. R. will sell tickets from stations on its line to Bangor and return for one fare the round trip. Tickets via this line good to go April 17 to 22, inclusive, and to return till April 25.

Pastors kindly give notice, from pulpit, of above.
L. H. W. WHARFF, R. R. Sec.

W. F. M. S.—The anniversary of the Vermont Conference W. F. M. S. will be held in the Methodist Episcopal Church, Enosburg Falls, Vt., Friday, April 21, at 2.30 p. m. The address will be by Bishop D. H. Moore; subject, "As Seen Afield."

MRS. M. P. DONALDSON, Conf. Sec.

W. H. M. S.—The anniversary of the W. H. M. S. of New Hampshire Conference will be held in the Methodist Episcopal Church, Claremont, N. H., Friday, April 14, at 2 p. m. The speaker will be Mrs. M. Libby Allen, of Des Moines, Iowa.

MRS. E. B. SAVAGE, Conf. Cor. Sec.

W. H. M. S.—The anniversary of the Maine Conference W. H. M. S. will be held at Gardiner, Maine, Thursday, April 13, at 2 p. m., followed by a meeting of the Conference executive board. Mrs. M. Libby Allen, of Des Moines, Iowa, a general organizer, will give the address.

(MRS.) ANNA ONSTOTT,
Conf. Cor. Sec.

W. H. M. S.—The anniversary of the Woman's Home Missionary Society of the New England Southern Conference will be held in the Federal Street Methodist Church, New London, Conn., Friday, April 14, at 2 p. m. The Conference president, Mrs. Thomas J. Everett, will preside, and Rev. E. J. Helms, of Boston, will give the address.

MRS. A. W. ROGERS,
Conf. Cor. Sec.

TO PASTORS OF MAINE CONFERENCE.—Many inquiries have been made concerning the Special Conference Claimants' Fund. Shall moneys raised for that fund be passed to Conference treasurer with other benevolent money? I can only suggest, and do so to avoid confusion. It seems to me better, for this year at least, to keep this matter *entirely separate* from regular benevolences. Pass this money—both that given by the churches and the pastors' percentage—to D. B. Holt, the treasurer appointed by the committee, or to some one else whom Conference may appoint. Let it be reported in the Minutes on a separate page. It will simplify the matter if each pastor will have the money enclosed in an envelope with a statement giving his name, charge, what part is from the church, and what his percentage.

D. B. HOLT.

VERMONT CONFERENCE RAILROAD NOTICE.—Woodstock: Round-trip tickets to White River Junction. Montpelier & Wells River: Round-trip tickets to Montpelier. Rutland, all lines of Central Vermont, Grand Trunk, all lines of Boston & Maine, and Canadian Pacific: Round-trip tickets to Enosburg Falls. Persons on Boston & Maine south of Bradford can get best rates via White River Junction; north of Bradford, careful inquiry should be made of local agents as to best rates and connections, whether via Wells River, Cambridge Junction, or Newport and Richford.

All tickets good going from April 17 to 22, and good returning until April 25. Call for Vermont Conference tickets to Enosburg Falls in every case.

WM. N. ROBERTS.

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W. H. M. S.—The anniversary of the Woman's Home Missionary Society of Vermont Conference will be held in the Methodist Episcopal Church, Enosburg Falls, Vt., Saturday, April 8, at 2 p. m. Mrs. Libby Allen, of Des Moines, Iowa, one of the general organizers of the society, and a very interesting speaker, will deliver the address.

MRS. V. A. IRISH, Conf. Sec.

EAST MAINE CONFERENCE EXAMINATIONS.—All students who have examinations to take, and candidates for admission on trial, will meet the board of examiners in the south vestry of First Church, Bangor, April 18, at 2 p. m.

J. W. HATCH, Chairman.

NOTICE.—Next Monday, April 10, at noon, at Tremont Temple, Rev. Dr. A. C. Dixon will give the last of his series of six addresses on "Great Epochs in the Life of Jesus," the special topic being, "The Second Coming of Christ the Consummation of the Incarnation."

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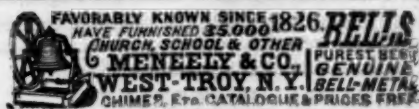
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OBITUARIES

"I thought the winter was here;
That the earth was cold and bare;
But I feel the coming of birds,
And the springtime in the air.

"I said that all the lips
I ever had kissed were dumb;
That my dearest ones were dead and gone,
And never a friend would come.

"But I hear a voice as sweet
As the fall of summer showers;
And the grave that yawned at my feet
Is filled to the top with flowers.

"Transfigured, lost to me,
She hath slipped from my embrace;
Now, lo! I hold her fast once more,
With the light of God on her face."

Mann.—Rev. C. L. Mann, M. D., D. D., was born, July 4, 1850, in Casco, Maine, and died in Pratt City, Alabama, Feb. 11, 1905.

His parents, Aaron and Rebekah Mann, were both members of the Methodist Episcopal Church in Naples, Me. His remains were brought to Maine and buried from the home of his only sister, Mrs. Josiah Maxfield, of Edes Falls. The services were conducted by the writer, Feb. 22. Two brothers remain—George M. Mann, of Naples, and Amos Mann, of North Windham.

From a child Dr. Mann was studious, becoming a lecturer on quite abstruse topics as young as sixteen. He was early employed as a local preacher in the Maine Conference. He studied in Hartford, Conn., and while there became a member of Wyllys Lodge, No. 99, of F. and A. M. The schools in which he studied honored him with the degrees of M. D. and D. D., and for his scholarship and notable works a Southern University gave him the honorary degree of LL. D. He practiced medicine during most of his mature life. Feeling that a larger sphere of usefulness awaited his talents in the Southland, he proceeded thither immediately after completing his studies. He joined the Alabama Conference, Nov. 30, 1882. He was elected president of the Conference school, Mailleu Seminary, at Kinsey, Ala., and served one year, when he was appointed financial agent of our educational interests in Alabama. He served the church at Anniston, and in one year built St. Paul's Church, a magnificent stone building, at a cost of \$47,000. In 1898 he built the beautiful Hermosa Methodist Episcopal Church in Chicago—an undertaking that astonished everybody familiar with the circumstances. The official board has memorialized this splendid service in well engrossed resolutions, that form a part of their quarterly conference records. It was a great venture, wisely planned and nobly executed. His medical skill was one of the splendid assets of his noble Christian character, and thousands of poor people on the charges he served bless God for his efficient services without money and with out price.

His presiding elder, Rev. J. G. Johnson, writes tenderly of this brother beloved, and speaks of him as a fine preacher, an interesting and untiring worker, truly dedicated to the Lord and the cause he loved so well. He had turned in more money into the Alabama Conference than any other man—upwards of \$100,000 for our educational work. A brother, Prof. A. E. Mann, was a prominent teacher in our Southern schools. After a short illness with typhoid fever his useful life was cut off. So interested was Dr. Mann in his brother's unfinished work that he himself took up the teacher's art and carried it to a successful issue until a new principal could be secured at the close of the school year. Papers in the writer's possession signed by four of our Bishops—Mailleu, Hurst, Fowler, and Newman—indicate the place he held as an honored and trusted servant of our educational interests in the Southland.

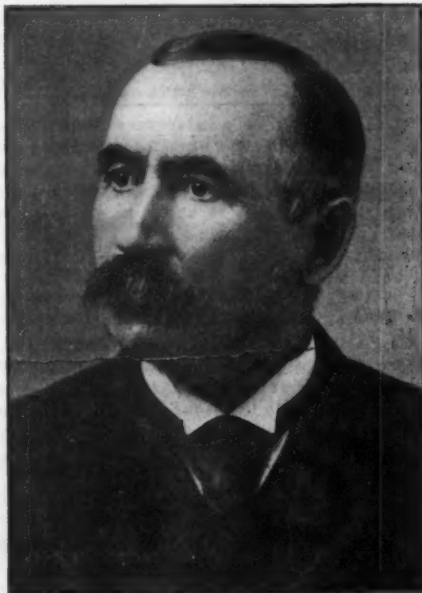
While pastor of the 9th St. Church in Birmingham, Ala., and while engaged enthusiastically in arranging for a series of special services, he was accidentally thrown from his wagon, re-

ceiving an injury to his spine from which he never recovered. His great lecture, "An Evening in Dixie," was very popular and yielded large returns, all of which were used to extend the work of education in the South. In the prime of a life of great usefulness, with large interests on his heart for the Master's kingdom, and looking forward to still larger achievements for the great Head of the church, in the midst of the years the summons came: "It is enough. Come up higher." A very large circle of friends lament the early translation of so good and useful a man, but, recognizing the presence of Him whose he was, through their tears, say: "Thy will, O God, be done!"

WILLIAM WOOD.

Bushnell.—Rev. Henry A. Bushnell died at his home in Quincy, Mass., Dec. 20, 1904, aged 71 years, 8 months, and 7 days. He was born of Christian parents in Georgia, Vt., April 18, 1833.

The death of his mother when he was thirteen years old broke up his early home, throwing him largely on his own resources, and obliging him for a time to live among relatives and friends. Early in life he developed a love for learning. His educational advantages were the common school and afterwards the Georgia Academy, which in those days was a large and thriving institution. Naturally studious and earnest in the use of his facilities, he fitted himself for the position of teacher in the public



REV. H. A. BUSHNELL

schools, and was employed in that capacity during the winter months for several years, the carpenter's trade being his occupation during the summer months.

He was converted in a revival in his native town in 1855 under the labors of Rev. Stephen B. Whitney, then pastor of the local Methodist Episcopal Church. That revival was one of remarkable power and extent, and his memory is still cherished among the traditions of the place. He was one of several ministers who then commenced their religious life, all of whom attained to large influence as preachers of the Word.

He was a soldier in the late Civil War. He enlisted in 1862 in Company E, 12th Vermont Regiment, for the defence of his country. He served till March 31, 1865, and was honorably discharged. He came home with health very much broken, and it was thought that he had not long to live. Temperate habits and a good constitution triumphed over disease at length, and he was spared for years of usefulness.

He joined the Vermont Conference in 1868, and was ordained deacon by Bishop Janes and elder by Bishop Peck. His first appointment was Fairfax, where he remained two years. His subsequent pastorates were at Richford, Colchester, Milton, Sheldon, Waterbury, Hyde Park, West Enosburg, Cambridge, Groton, and Pittsfield. His last regular appointment was at West Enosburg for the second time, in 1891. Because of ill health he took a supernumerary relation in 1892, but was prevailed upon to remain on the charge as a supply. In the fall of

that year his health became so much impaired that he resigned the charge. In 1898 he removed with his family to East Weymouth, Mass., and was employed as a supply for the Hatherly Methodist Episcopal Church at Rockland, Mass. Here he remained one year, and then retired from the active work of the ministry.

He sustained an effective relation to the Vermont Conference for twenty-four years. His record is an honorable one. At Richford he secured the erection of a new church costing over \$8,000. Under his labors the church at Groton was extensively and thoroughly repaired, with modern improvements, including memorial and stained glass windows, at a cost of \$4,642, making one of the finest in the Conference. During his pastorate the church at Cambridge was re-seated and otherwise much improved. By his skillful planning and management the church at West Enosburg was rebuilt at a cost of \$3,000. The Conference Minutes and the reports of his presiding elders show that revivals attended his ministry, some of them notable for having deeply stirred large communities and for the numbers gathered into the church.

Seldom is one found who loves the work of the ministry more ardently than he. Superannuation was to him an irksome thing. He kept himself awake to the interests of the Master whom he served, and the church committed to his care was safe in his hands. Reviewing his religious devotion, his ministerial work and usefulness, one is impelled to say: "Servant of God, well done!" His witness is in heaven, his record is on high, and his reward is sure.

He was married to Miss Ellen L. Jocelyn, of Georgia, Vt., Sept. 1, 1861, and she survives him. Four children were born to them, of whom three are living: E. H. Bushnell, M. D., Mrs. L. A. Cook, and C. W. Bushnell, all of Quincy, Mass.

Grant.—Warren Grant was born in Wrentham, July 10, 1818, and died in Milford, Mass., Feb. 6, 1905.

Mr. Grant came to Milford in 1847. For a time he sold dry goods and notions; later he became a clerk in a grocery store; and for more than twenty five years he was traveling salesman for Greene Bros. He retired at the age of 83, and at that time he was the oldest commercial traveler in New England. He was a man of

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sterling honesty, a gentleman of the old school, a man greatly loved and respected by all.

He joined the Methodist Episcopal Church, Sept. 1, 1850. For fifty-four years he was a consistent and loyal member of the church, and at one time was a trustee. Her interests were close to his heart. He was active in promoting the religious and moral forces of the town. It was a great pleasure to visit him in the last months of his life. He was always cheerful and happy in the anticipation of the life of rest which Jesus is preparing for them who love Him. One of his last acts was to renew his subscription for ZION'S HERALD, of which he was a delighted reader for many years.

He leaves a wife, son and daughter — Emery W. Grant and Charlotte Green — who are lonely in their hour of grief.

The funeral was from his house, Feb. 9. His pastor, Rev. W. F. Lawford, officiated, assisted by Rev. A. W. Mills, a former pastor and relative of the family. A good man has gone to his reward.

W. F. LAWFORD.

Ross. — After great suffering, Mary Lorenda Ross, wife of William L. Ross, passed to her rest from her home at Sanford, Maine, Feb. 6, 1905, aged 67 years, 7 months, and 2 days.

Mr. and Mrs. Ross were married in Lebanon, N. H., in the year 1854, by Rev. Frank Hubbard. Three children were the fruit of this union — W. E. Ross, of Copper Mount, Alaska; Mrs. Nellie Norwood, of Rogers, Ark.; and Mrs. Hattie B. Fritz, of Newton, Kansas. Mrs. Fritz has been with her during her last illness, and her presence was a great comfort and help to her parents. Mrs. Ross also leaves a granddaughter, whom she had cared for from infancy, Mrs. Lelia D. Parker, of this place. Besides these she leaves seven grandchildren and several great-grandchildren, who are all in the West. The deceased was the daughter of Daniel and Betsey (Morrison) Welch, of Shapleigh, Maine, and one of five children: Mrs. Ann Howard, Mrs. Jane Pray (deceased), Mrs. Albra N. Welch, all of Peabody, Mass., and Charles H. Welch, of Georgetown, Mass. Dec. 31, 1904, Mr. and Mrs. Ross celebrated, with a few relatives and friends, their fiftieth anniversary.

Mrs. Ross was converted in early youth, and has been a member of the Methodist Episcopal Church during all these years. She was a consistent and devout Christian. Her duties and responsibilities in caring for the aged parents of her husband made it impossible for her to have a wide acquaintance. Those who knew her loved her. She was a loving wife, a devoted mother, a kind neighbor, and a true friend.

The funeral services were held at the Methodist Church, the pastor officiating. Several selections were rendered by the Gospel singer, Guy Irving Waltz.

Mrs. Ross will be greatly missed by her family and her circle of friends. She died in the triumph of faith. Her husband has been a faithful Christian for years, and looks forward to reunion with her with firm confidence. The children are supported in their grief by the assurance of meeting again, never more to part.

A. HAMILTON.

Briggs. — Mrs. Helen Hillman Briggs, wife of Frank E. Briggs, of East Hartford, Conn., was born, Oct. 27, 1877, and passed on to her heavenly home, Feb. 7, 1905.

Her father, Geo. W. Hillman, was from early manhood to his translation an active member of Pleasant St. Methodist Episcopal Church, New Bedford, of which church her mother is still a devout member. Her home environments and training were of such high character as to mold her thinking, principles and tendencies for Christian living, and bring her to Christ in the morn of life. Between the years of eleven and twelve she publicly confessed faith in Jesus as her Lord and Saviour, and, with her brother and sister, united with the church of her parents during the pastorate of Dr. M. S. Kaufman. Her Christian life was sincere, earnest, active and happy. She loved her Lord and service to Him in His church, and was ever ready to do her best.

In 1897 she was united in marriage with Frank E. Briggs, with whom she had associat-

ed in school and church life, and to him she was a loving and devoted companion and helpmate. In 1901 they came with their two little children to East Hartford, Conn., from New Bedford, and very soon after united with Centre Church by letter. Here she quickly endeared herself to the people by her unassuming zeal, born of love for her Lord and His church. Though delicate in physique, she was always doing her best in her church as well as in her home. She was in her place in the choir, the Ladies' Aid Society, and the Sunday evening service when the physical strain was greater than she then realized.

She leaves a husband and three children (the youngest a little girl four days old), a mother, a brother, and a sister, to joy in the remembrance of her beautiful life as well as to sorrow over their great loss.

Funeral services were held at 2.30 P. M., Feb. 9, at her home in East Hartford, conducted by her pastor, Rev. John Oldham, assisted by Rev. W. F. Taylor, a former pastor; and also at the home of her brother in New Bedford, at 8 o'clock, Feb. 10, conducted by Dr. M. S. Kaufman, of St. Paul's Church, Fall River, assisted by Rev. J. Cooper, pastor of County St. Church, New Bedford, and the writer. The numerous and beautiful floral tokens, in both East Hartford and New Bedford, were expressive of the esteem of her friends.

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Remarkable Preaching

SELDOM have we listened with such gratification and profit to a sermon as we did on Sunday morning at People's Temple to that preached by Bishop Fowler on Moses, based upon Acts 7: 22: "And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds." The sermon was remarkable in two respects — in the making and in the delivery. To make such a sermon, to recreate Moses and his environment, and then to sketch and characterize him in realistic but matchless terms and phrases, as the Bishop did, is the greater achievement. It has been our privilege to listen to a goodly number of distinguished preachers in all denominations during the last twenty-five years, but we do not recall any one possessing in more marked degree the ability to create great sermons — great in conception, comprehensiveness, analysis and application — and then to clothe them in language so perfectly suited to the thought.

But Bishop Fowler is also unique — indeed at times tremendous — in the delivery of his sermons. He suits voice, gesture, and entire manner to his thought and language. On Sunday he was climactic and often dramatic, and as he gathered himself afresh, especially in describing, in closing, four scenes in the life of Moses that he would like to paint on the walls of People's Temple, he was overwhelming, sometimes compelling us to say, in spirit: "It is enough! Hold! We cannot bear any more!" What achievement is to be compared to preaching when so powerful and convincing as it was on this occasion? Those privileged to hear that sermon on Moses can never get away from its influence, for it possesses them, and they will never forget it.

Dr. Bates in St. John

THE following interesting and encouraging letter is received from Rev. Dr. L. B. Bates:

"This is the last day of the ten days' mission held in Centenary Methodist Church, St. John, N. B. The pastors of the Methodist churches have been very cordial and aided the movement by their prayers and efforts. Especially is this true of the pastor of the church, Rev. G. Campbell, who has been on deck at all services, and whose whole soul has been in the work. The members of the church have sustained the movement grandly. Great blessings have come to many of the church members in the deepening of the work of God in their hearts, and many have accepted Christ as their Sav-

iour. Nearly the whole city has become interested in the outpouring of the Holy Spirit, and to all appearance the days of old fashioned religion are returning. While there is a great awakening abroad, it is being felt on these shores. The writer never had a better welcome anywhere than here. At some of the services, nearly the whole congregation manifested a purpose to accept Jesus Christ as their Saviour. To God be all the glory!"

Tilton Seminary

REPORT OF VISITING COMMITTEE

The visiting committee appointed at the last session of the New Hampshire Conference for Tilton Seminary, visited that institution of learning the first week in March. The school was in full working order, with an emphasis on the word *full*. The success of the institution is its great embarrassment. The enrollment of students is the largest in the history of the school, which this year celebrates its sixtieth anniversary. Eighteen years ago, when the present Seminary building was completed, it was considered a model of its kind, with ample accommodations for the largest possible enrollment. Today, owing to the increased number of students, the accommodations are far below what the necessity of the case demands. The dormitories are all full, and a cottage rented outside to accommodate the overflow is also full. A new dining-room has recently been added. The society halls are being used as classrooms, and every available space in the building seems to be taxed to the utmost capacity.

Handicapped with all these disadvantages, the faculty is doing a grand work and maintaining a high grade of scholarship. The school is fortunate in having a strong faculty, every member of which is an adept in the subject taught. The social life of the school has a molding and refining influence on the character of the students. From the manner in which the school is run, it could hardly be otherwise. The dominant idea in the management is that of a family; teachers and students live together in one large family. There is the greatest possible freedom consistent with respect and restraint as between teachers and students. The student body fosters a healthy *esprit de corps*, which it would be hard to surpass in any school of learning. But apart from the scholastic and social life of the school, that which pervades all, and is paramount to all other features, is the strong religious tone that characterizes all the life and activities of the institution. With the Y. M. C. A., the Y. W. C. A., the weekly prayer-meetings and class-meetings, there is ever held before the young people a true Christian ideal as the great essential in life, and not a few of the students are led to Christ while in the Seminary.

Of the many men who are engaged in work for God in the Methodist branch of the Church of Christ in New Hampshire, none exerts an influence more far-reaching than does the man who stands at the head and directs the destinies of Tilton Seminary. Prof. George L. Plimpton fills this position with credit to himself and honor to the school. In this great work he is loyally supported by Miss Merriam as preceptress, and an earnest and enthusiastic corps of teachers. Happy the young man or young woman, the boy or girl, who is

privileged to enjoy the Christian home and the Christian education afforded by Tilton Seminary!

REV. AND MRS. W. J. ATKINSON,
FRED K. WENTWORTH,
Committee.

EASTERN SWEDISH CONFERENCE

Reported by REV. C. J. WIGREN.

THE 5th annual session of the Eastern Swedish Conference was held in First Swedish Methodist Episcopal Church, Boston, March 30 to April 2, Bishop Fowler presiding. For four years there have been four presiding elders' districts — Boston, Brooklyn, New York, and Worcester. Each of the presiding elders also served as a pastor. At this session it was rearranged into two districts — the Boston and New York, the former made up from what was Boston and Worcester Districts, with Hartford and New Britain, Conn., added, and the latter including what was New York and Brooklyn before, minus Hartford and New Britain. The presiding elders are to be freed from serving as pastors hereafter.

The Conference made quite an increase in benevolent collections. Revivals were reported from nearly every charge. Bishops Mallalien and Goodsell visited the Conference and spoke words of cheer. Bishop Fowler was very much liked, and was a great inspiration to the Conference. His address to the class of young men who were admitted into full membership was very instructive, and will long be remembered. Three young men were admitted into the Conference, and one on probation. One was ordained deacon and one elder. The year has been very successful, and the prospects for the future are bright.

The next session of this Conference will be held at Lexington Ave., New York.

The following are the appointments:

Boston District

C. J. WIGREN, Presiding Elder.

Boston and Dorchester, Mass.,	H. E. Whyman
Brookton, Mass.,	G. A. Nystrom
Gardner, Mass.,	A. P. Anderson
Hartford and New Britain, Conn.,	J. J. Hamilton
Lowell, Mass.,	O. W. Johnson
Lynn and Rockport, Mass.,	Supplied by C. E. Rydstrom
Malden, Mass.,	C. A. Cederberg and Svante Svenson
Monson, Maine,	Peter Frost
Newport, R. I.,	C. J. Nelson
North Grovesendale, Conn.,	To be supplied
Pontiac, R. I., and Baltic, Conn.,	G. L. J. Lennarth
Providence, R. I.,	Alfred Ostlund
Quincy, Mass.,	S. L. Carlander
Springfield, Mass.,	Einar F. Strom
WORCESTER, MASS.:	
First Church,	F. O. Logren
Second Church,	H. W. Ekland

New York District

C. F. THORNBLED, Presiding Elder.

Ansonia, Conn.,	To be supplied
Arlington and Newark, N. J.,	Fridolf Soderman
Bethel and Yonkers, N. Y.,	H. Hanson
Bridgeport and Stratford, Conn.,	H. Larson
BROOKLYN, N. Y.:	
Bethany,	F. E. Broman
Elim,	E. N. Hedeon
Immanuel,	John Em Hillberg
Dover, N. J.,	Supplied by John G. Nelson
Jersey City, N. J.,	Supplied by C. Samuelson
New Haven, Conn.,	C. Paulson
NEW YORK, N. Y.:	
Battery,	Benedict Nilsson
Lexington Ave.,	H. Young
Philadelphia, Pa.,	N. J. Chilstrom
Stamford, Conn., and Mt. Vernon, N. Y.,	M. Peterson
Wilmington, Del.,	C. G. Hagberg
C. Samuelson, Emigrant Missionary, New York city.	
K. R. Hartwig, supernumerary; member of Sweet Plain quarterly conference.	
Olin Swanson, supernumerary; member of Immanuel quarterly conference.	

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